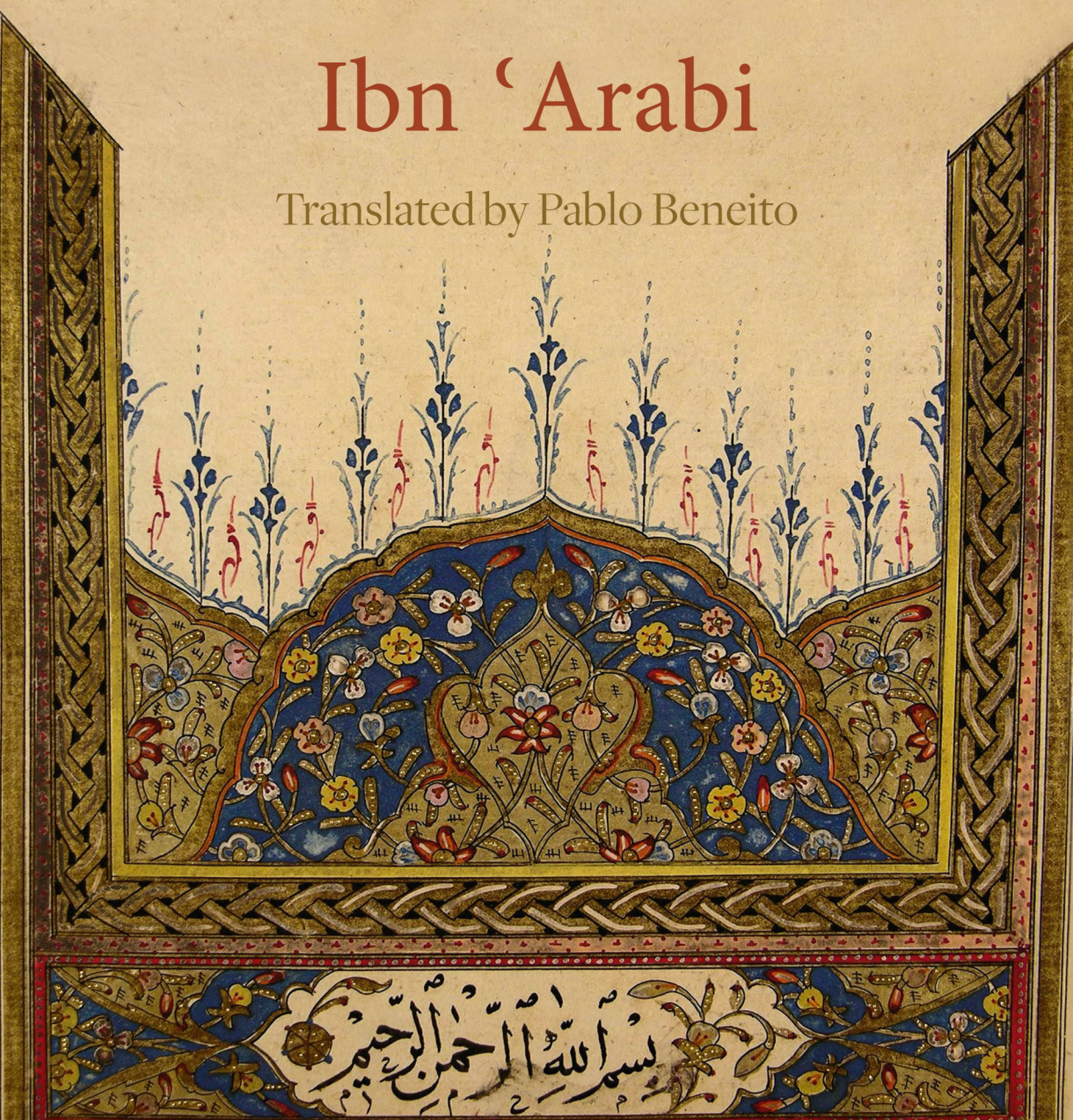
The Secret of God's Most Beautiful Names

Ibn ʻArabi

Translated by Pablo Beneito



Ibn ʿArabi

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(*Kashf al-maʿnā ʿan sirr asmāʾ Allāh al-ḥusnā*)

Study, translation and edition by

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Abbreviations

Q	Quran, followed by the numbers of the chapter and verse cited (e.g., Q 12:5 = chapter 12, verse 5). See *The Qur'an*, translated into English by Alan Jones (Gibb Memorial Trust, 2007), and into Spanish by Julio Cortés (Barcelona, 2005) and Juan Vernet (Barcelona, 1983). Translations are adapted according to the context.
Contemplations	Ibn ʿArabī, *Las Contemplaciones de los Misterios (Mashāhid al-asrār),* ed. and trans. into Spanish by S. Hakim and P. Beneito, Murcia, 1994. English translation by C. Twinch and P. Beneito as *Contemplation of the Holy Mysteries*, Oxford, 2001.
Divine Word	Graham, William, *Divine Word and Prophetic Word in Early Islam,* The Hague, 1977.
EI	*Encyclopaedia of Islam*, Leiden, 1960–2007 and online.
Fihrist	Ibn ʿArabī, *al-Fihrist wa-l-Ijāza*, critical ed. by Bakri Aladdin, Damascus, 2020.
FM.	Ibn ʿArabī, *al-Futūḥāt al-Makkiyya*, critical edition by O. Yahia, Cairo, 1392/1972 –1992: the numbering refers to the volume and the paragraph number, unless specified as p. for page.
Fuṣūṣ	Ibn ʿArabī, *Fuṣūṣ al-ḥikam*, critical ed. by Mahmud Kılıç and Abdurrahim Alkış, Istanbul, 2016.
Fut.	Ibn ʿArabī, *al-Futūḥāt al-Makkiyya*, Beirut, n.d. (4 vols): the numbering refers to the volume and the page number.
Iṣṭilāḥāt	Ibn ʿArabī, *Iṣṭilāḥāt al-Shaykh Muḥyī l-Dīn Ibn ʿArabī,* ed. Bassām ʿAbd al-Wahhāb al-Jābī, Beirut, 1990.
JMIAS	*Journal of the Muhyiddin Ibn ʿArabī Society*, Oxford, 1982–.
Kashf	Ibn ʿArabī, *Kashf al-maʿnā ʿan sirr asmā' Allāh al-ḥusnā*, Murcia, 1997.
Maqṣad	al-Ghazālī, Abū Ḥāmid, *Al-Maqṣad al-asnā fī sharḥ maʿānī asmā' Allāh al-ḥusnā*, (ed. and intro. by F. A. Shehadi), Beirut, 1971. English translation as *The Ninety-nine Beautiful Names of God (Al-Maqṣad al-asnā…)*, with notes by D. B. Burrell and N. Daher, Cambridge, 1992.
Mishkāt	Ibn ʿArabī, *Divine Sayings (Mishkāt al-anwār),* ed. and trans. by Stephen Hirtenstein and Martin Notcutt, Oxford, 2004 (1st ed.), 2020 (2nd ed.).

Muʿjam	Ḥakīm, Suʿād, *al-Muʿjam al-Ṣūfī*, Beirut, 1981.
Noms	Gimaret, Daniel, *Les noms divins en Islam*, Paris, 1988.
Ocean	Chodkiewicz, Michel, *An Ocean without Shore*, New York, 1993.
Quest	Addas, Claude, *Quest for the Red Sulphur*, Cambridge, 1993.
RG.	Répertoire Général of the works of Ibn ʿArabī, established by Osman Yahia in his *Histoire et Classification de l'oeuvre d'Ibn ʿArabī*, Damascus, 1964. The abbreviation RG. is followed by a number which corresponds to the order of the work as it appears in Yahia's classification.
Rasā'il	*Rasā'il Ibn al-ʿArabī*, Hyderabad, 1948.
Rasā'il Ibn al-ʿArabī	*Rasā'il Ibn al-ʿArabī*, ed. ʿAbd al-ʿAzīz Sulṭān al-Manṣūb, Cairo, 2017.
Seal	Chodkiewicz, Michel, *Seal of the Saints*, trans. by Liadain Sherrard, Cambridge, 1993.
Summary	Extract from chapter 558 of *al-Futūḥāt al-Makkiyya* (*Fut.* IV.322–326).
SPK	Chittick, William, *The Sufi Path of Knowledge (Ibn al-ʿArabī's Metaphysics of Imagination)*, New York, 1989.
Tadbīrāt	Ibn ʿArabī, *K. al-Tadbīrāt al-ilāhiyya fī iṣlāḥ al-mamlaka al-insāniyya* (RG. 716), ed. S. H. Nyberg in *Kleinere Schriften des Ibn ʿArabī*, Leiden, 1919, pp. 101–240 (Arabic text).

Transliteration

The following transcription system has been employed:

ʾ – a – b – t – th – j – ḥ – kh – d – dh – r – z – s – sh

ṣ – ḍ – ṭ – ẓ – ʿ – gh – f – q – k – l – m – n – h – w – y

Hamza in the initial position is not transcribed; *tāʾ marbūṭa* is written *a* (as an ending) or *at* (in a genitive construction); the definite article is written *al-* (before all letters) and *l-* when preceded by words ending in a vowel; short vowels: *a, i, u*; long vowels: *ā*, *ī*, *ū*; diphthongs: *ay, aw*; *alif maqṣūra*: *ā.* At the end of an isolated word, the sequences *uww* and *iyy* are transcribed as *ū* and *ī* respectively.

The English Edition

The original edition and translation of this book was presented in Spanish as Ibn ʿArabī, *El Secreto de los nombres de Dios* (Murcia, 1997, repr. 2012), which was followed by a French edition entitled *Le secret des noms de Dieu* (Paris, 2010) and a Portuguese edition entitled *O segredo dos Nomes de Deus* (São Paulo, 2019).

This new edition in English was first translated from the Spanish by Medina Tenour Whiteman, and then amended and corrected against the Arabic by Stephen Hirtenstein, in close collaboration with me.[1] In particular, there is a modified introduction and revised translation from the original Arabic, and the notes have also been simplified or combined. The additional section originally entitled '*Sharḥ*' has been renamed as 'Summary', to show more clearly its relation to the rest of the final section in chapter 558 of the *Futūḥāt*, with some extra translation. For ease of reading, the hadith and author referencing has been reduced (for full references see the Spanish original).

I would like to express my very warm and sincere thanks to all those who have so significantly contributed, with their advice, help and friendship, to the completion of this work.

Pablo Beneito, Murcia 2024

1 Our thanks go also to Ali Porteous for his suggestions on the text, and his helpful version of the 'Presence of Presences' (*ḥaḍrat al-ḥaḍarāt*) of ch. 558 in the *Futūḥāt* (in this English edition we provide the first few lines of this in the Summary translation).

Ibn ʿArabi

The Secret of God's Most Beautiful Names

(*Kashf al-maʿnā ʿan sirr asmāʾ Allāh al-ḥusnā*)

O You who bring down the [revealed] Signs
and the [prophetic] good news!
Send down upon me the indications of [Your] Names,
so that in praise of Your Essence I may bring together
all the praises that appear as opposites.[1]

The Prophet has said: 'I have been sent to perfect the noble qualities (*makārim al-akhlāq)*'. So whoever occupies himself with noble qualities follows a way revealed by his Lord, although he may not be conscious of it …. Perfecting one's noble qualities consists in stripping them of all that might debase them, since qualities are only base by accident – in their essence they are noble.[2]

Because He created us in His image, alone among all the forms in the world, and because not a single name has come that we do not manifest and have ascribed to us – WE CONTAIN HIM.[3]

1 Ibn ʿArabī, *Fut.*I.3.

2 *Fut.*II.562.

3 *Fut.*IV.321.

Introduction

What are the Divine Names? What is meant by the so-called 'Most Beautiful Names of God'? Why do we need each one of them in particular? How do they relate to Reality Itself? How might we ourselves be able to be characterised by their qualities?

Ibn ʿArabī responded to these and other questions with the mastery that is so characteristic of his teachings – in which theory and practice are inseparable – by composing a detailed commentary on the Names, which is presented here in English.

The Names of God have been the subject of some excellent general studies as a whole, most notable among them being *Les noms divins en Islam* by Daniel Gimaret.[1] To complete this work, it would be desirable to be able to refer, in future, to a substantial general study of the Divine Names in Sufism. In anticipation of such a book, we would like to contribute this translation and study of two of Ibn ʿArabī's seminal texts on the Divine Names.

About the author

Few authorities in the Islamic world have had a relevance and impact comparable to that of the great Andalusian master Muḥyī l-Dīn Ibn ʿArabī, also known as al-Shaykh al-Akbar ('the Greatest Master'). He was born in the Spanish city of Murcia in the year 560/1165, and devoted himself to the spiritual life from a young age. He went on to become one of the world's foremost exponents of Sufism.

After travelling extensively throughout the western and eastern parts of the Islamic world, in the course of which he disseminated his teachings widely, Ibn ʿArabī passed away in the year 638/1240 in

1 D. Gimaret, *Les noms divins en Islam: exégèse lexicographique et théologique* (Paris, 1988), henceforth *Noms*.

Damascus: he is buried in a mosque built in his honour and which, like the Ṣāliḥiyya neighbourhood where it is found, pays homage to his name.

His astonishingly prolific body of work, estimated at more than 200 titles according to his own testimony, has left a decisive and lasting impression on Islamic thought over the last seven centuries. This is demonstrated by, among other things, the importance and continuity of the literary output produced by his numerous disciples and commentators across the entire geographical sphere of Islam. In our times, Ibn ʿArabī's teachings continue to be full of vitality, as we can see in the impact that his works have made upon the ideas and poetry of spiritual people, intellectuals and creative artists across the globe.

Since there are now magnificent biographies on the Shaykh al-Akbar, and given that he is such a well-known author, I have restricted myself to including only the necessary biographical and bibliographical references in this book that certain sections required, referring elsewhere to relevant sources.

On the meaning of the Divine Names

Why does Sufism place so much importance on knowledge of the Most Beautiful Names of God and the continuing practice of remembering them (*dhikr*)?

First of all, we may note that the conventional translation 'the Most Beautiful Names' (*al-asmā al-ḥusnā*) can be legitimately – and perhaps more accurately – be rendered as 'the Most Beneficent Names of God'. This is because the Divine Names are the ways in which God bestows His beneficence and goodness upon the created world in general, and human beings in particular. This actualisation is what is indicated by the famous Quranic statement, applicable to every human being in potential, that 'He taught Adam the Names, all of them'.[2] In fact, unlike those who maintain that God has no name, the Divine Names are the ways in which human beings relate to and call upon or invoke

2 Q 2:31.

God, and can ultimately participate in God's naming of Himself.[3]

According to one hadith frequently cited by Ibn ʿArabī, Adam was created in the image of God. According to the Sufi conception of the human being, which we might call 'anthropo-vision', the Perfect Human participates in the original Adamic nature and in the pre-existent Muḥammadian reality (or the Reality of Muḥammad). The human being is the microcosmic synthesis of creation, the mirror in which the Divine Reality contemplates Himself, and the eye-pupil through which God sees. God was a Hidden Treasure, not yet known, and He wanted or loved to be known and recognised. He created mankind so that we might know Him, and this is the principal goal of a human being: to know and recognise the All-Knowing Living God. This cognitive function is inseparable from the realisation of Divine Love. Yet we cannot, in any way, love or positively know the Creator in His transcendent, inconceivable Essence. Through revelation, God has taught the human being His Most Beautiful Names so that we may invoke and remember Him through them.

Out of His love and compassion, God (*Allāh*) – 'Hidden' in terms of His unknowable Essence – is experienced through His Self-revelation in the cosmos, in the human being and in the revealed Book, the places of His manifestation, thus making Himself known to human beings as 'the Manifest' and 'the Hidden'. His Names – which Ibn ʿArabī considers to be 'relationships' (*nisab*) – allow mankind to come to know Him in His similarity and to gain knowledge of His incomparability, reconciling immanence and transcendence in a middle path built on the reunion of opposites.

The Names are, therefore, the creative means by which God reveals Himself in an infinity of 'onomatophanies', that is, the manifestations of the properties of His Names in the cosmos. The One makes Himself known in the world of multiplicity by way of His Names, which are infinite but can be enumerated as a matter of convention as specified through revelation. All the Names designate the One and refer, therefore, to one single Essence; but at the same time each one of

3 For an excellent discussion of the naming of God in Jewish and Christian thought, see Janet Soskice, *Naming God* (Cambridge, 2023).

His Names manifests different effects in creation – a creation which is constantly being renewed at every moment, since theophanies never repeat themselves. As Ibn ʿArabī succinctly puts it in his *Fuṣūṣ al-ḥikam*:

> ʿeach Name indicates both the Essence (*dhāt*) and the meaning which it conveys and requires. Insofar as it indicates the Essence, all the Names belong to it; and insofar as it indicates the [particular] meaning which belongs to it alone, it is distinguished from all others – for example, Lord (*rabb*), Creator (*khāliq*), Shaper (Image-maker, *musawwir*) and so on. The Name is the Named in terms of the Essence, and is other than the Named by virtue of this particular meaning which it conveys.'[4]

While each of the Names conveys a particular meaning that distinguishes it from all other Names, such that 'Lord' is not the same as 'Creator' or 'Image-maker', the Name simultaneously points to the One Named or the Essence, apart from which nothing has being. All the Names are therefore in this respect merely designations of the all-embracing Name *Allāh*, which includes all the Names and is the specific Name of the One Divine Being. In calling upon the Lord, for example, one is calling upon the One Being in His aspect of Lordship; when a drowning man asks God to save him, he is calling upon the One Being in His aspect of Rescuer. It is an essential part of Ibn ʿArabī's teaching that a human being relates directly to God only through a particular Name according to the needs of their state or predisposition. In the light of the particular needs a person may have – expressed in the 'dependence' sections of the *Kashf al-maʿnā* – the spiritual aspirant has recourse, whether through explicit verbal remembrance, inwardly or outwardly, or by means of the implicit language of their state, to the specific Name that procures the satisfaction of those needs.

At the same time, the meanings of the Names may be regarded as being susceptible to successive degrees of realisation. They are not

4 *Fuṣūṣ al-ḥikam*, chapter of Idrīs, ed. Mahmud Kılıç, p. 59. We may note that the three Names Ibn ʿArabī uses as examples are interrelated in a descending order: 'Lord' alludes to the universal pre-creation relationship of God with all beings (see Q 7:172), 'Creator' to the creating relationship itself, and 'Shaper' to the forming of the created being.

only descriptions of the personal relationship of need and dependence (*taʿalluq*) between a human being and their God, as a servant in need of the one he serves. At a deeper level they also characterise the nature of Reality Itself, how God 'relates' the Name to Himself in Himself, or in other words, what the Name signifies from a Divine point of view – the human realisation (*taḥaqquq*) of this level might be characterised as 'transpersonal' or 'supra-personal', in the sense that it can only be realised by the passing-away of any sense of individual separation or 'otherness'. At the third and deepest level, the theomorphic human being is also capable, according to their predisposition and receptivity, of adopting or being characterised by the qualities of the various Names of what Ibn ʿArabī calls 'the One-who-is-Many' (*al-wāḥid al-kathīr*)[5], expressing them – by way of their powers of concentration, spiritual aspiration and comprehension of the heart – within the essential Unity. It is crucial to understand that 'adopting', 'assuming' or 'being characterised by' (*takhalluq*) the qualities of the Names does not imply any kind of appropriation. The human being is a receptacle, the 'place' where the effects of the Names are manifested: he (or she) is a participant in the Divine Qualities with which, by the grace of Divine Providence, he is attired or invested as a devoted servant of God. Only by contemplating the Lordly quality of the Names and being truly conscious of all that comes from Him and all that returns to Him, can one properly speak of being invested with or characterised by the Names. When the servant attributes the manifestation of a particular quality to their own self, this is not characterisation, but rather, an illusory and vain pretension. Ibn ʿArabī refers to this very succinctly when he says in connection with the Name *al-Ghafūr*: 'realisation is the [full] knowledge of the Name, while characterisation is the activation of its effect'.[6]

Ultimately, when the mystery of the Unity of Being – by virtue of which God is Love, Lover and Beloved – is realised, the knower experiences and perceives all of manifestation as a theophany, in such a way that God is seen in all things, without negating servanthood, or erasing the multiplicity of grades of existence.

5 See, for example, *Fut*.II.303 and IV.232.

6 *Kashf* 35-3.

The Names can, therefore, be understood as what shapes the contours of potential human development and governs the myriad aspects and models of spiritual perfection. In this sense, the different psychological types and the multiple modalities of knowledge and realisation reflect the diverse possible relationships that can be established with the Names. In accordance with their own predisposition, a human being may be particularly receptive to the influence of one or more Names. The effects of the Lordly Name that is most intimately linked to the inner secret of the servant, and that determines their particular spiritual modality, will be that which manifests predominantly in them.

As Ibn ʿArabī says, 'Sufism (*taṣawwuf*) means adhering to [spiritual courtesy, i.e.] the good manners prescribed in revelation, both externally and internally. These are the Divine character (*al-khuluq al-ilāhiyya*). The term can also be applied to the cultivation of noble qualities and to the abandonment of base ones.'[7]

The ideal model of development would consist of a growing receptivity to all the Names at once, actualising God's noble qualities in a harmonious way, and bringing them together in one's essential being. This would be equivalent to realising one's potential as ʿAbd Allāh, Servant of *Allāh* – the Name that integrates and encompasses all the others – the one in whom all the Names can express themselves in their fullness and completion and in accordance with the real requirements of each moment.

In the texts presented here, we can clearly see Ibn ʿArabī's care in differentiating the subtle features of each Name's characteristics. While from the perspective of essential Unity, all the divine Names designate a single 'Named', from the perspective of diversity there are no identical synonyms. The varying definitions of a Name require various translations into English. We have tried to keep these translations primarily to the explanations given by Ibn ʿArabī as well as those suggested by the verbal root, so as to broaden the understanding of a Name's meaning and field of reference.

7 See Ibn ʿArabī, *Iṣṭilāḥāt*, pp. 74–5; *Rasā'il Ibn al-ʿArabī*, 3/82.

On the practice of remembering the Names

In Sufism, initiates practise the remembrance (*dhikr*) of God, including various practices relating to these Names, according to the general recommendations of the tradition or under the particular instructions of their teachers. The most extended practice consists of the enumeration of one of the four traditional lists of the 99 Names, or – more frequently – in the repetition of a sequence of them, or of one of His Names alone, whether this be externally audible or 'voiced' internally, in silence. This may or may not be accompanied by rhythmic physical movements, awareness of the breath, or the synchrony of certain movements and breathing techniques, as well as listening, visualisation and other methods.

The Names may be mentioned with the definite article (for example, *al-Karīm*) or, when used in prayer or in meditation, invoked with the vocative (*yā Karīm*) or as a whole expression (such as *lā ilāha illā Hū*). This may occur spontaneously or premeditatedly, following one's own inspiration or one of the various established numerical sequences (for example, 99 times, 33 times, or the alphanumeric values provided by the *abjad* system). They may be done with the aid of a *subḥa*, *misbaḥa* or *tasbīḥ* – similar to a rosary, usually with 99 beads – or without the use of any instrument.

Clearly, *dhikr* is not mechanical repetition, but a matter of conscious remembrance, in which the meaning, experience, 'taste' and 'tasting' of each Name are constantly being renewed with every breath in the awareness of the one contemplating, thanks to the limitless creativity of the Divine.

In the intermediate realm of the active Imagination – the world of the soul, where body and spirit are united – the spiritual and the intelligible take on a physically perceptible form, the body is spiritualised, opposites are reunited, dreams become mirrors, the invisible becomes visible, and the angel of revelation communicates the Divine Word to the prophets.

When the knower interiorises one of the Names of God within his heart – the organ of the creative Imagination – the qualities of that

Name become apparent in him, manifesting their effects through theophanic speech, in such a way that the servant finds within himself the traces of the Name that is governing his particular existential relationship with Reality at that moment, and comes to know his Lord in the intimate secret of his deepest consciousness.

The Traditional Lists of 99 Names

The ultimate expression of God's naming Himself can be seen in the revelation of the Quran. For example, *He is God, there is no god but Him: Knower of the Unseen and the Witnessed. He is the All-Compassionate, and the Most Merciful. He is God, there is no god but Him: the King, the Holy, the Peace, the Faithful, the Watcher, the Mighty, the Compelling; glory be to God, far above what they associate [with Him]. He is God, the Creator, the Maker, the Shaper. To Him belong the Most Beautiful Names. All that is in the heavens and the earth glorify Him. He is the Mighty, the Wise* (Q 59:22-24)

The numbering of the Names is specified in several hadiths. For example, 'Indeed *Allāh* has 99 Names: if a person takes account of them, he will enter the Garden. He is *Allāh*, other than whom there is no god, the Compassionate, the Merciful, the King…'[8]

'Indeed *Allāh* has 99 Names, 100 minus 1: if a person keeps count/takes account of them, he will enter the Garden.'[9]

The list of the 99 divine Names has been recorded by 2nd/8th-century hadith-transmitters in four different major versions. These are known as the list of al-Walīd b. Muslim (d. 195/810), which is based on a narration by Abū Hurayra, and is the one most commonly used in commentaries on the Names (this is the one followed in the *Kashf al-maʿnā*); the list of ʿAbd al-ʿAzīz al-Ḥusayn; the list of Zuhayr

8 The hadith of the enumeration begins like this in *Mishkāt al-maṣābiḥ*, 2288.

9 The verb *aḥṣā-hā* ('keeps count') relates to the Name *Muḥṣī* (The One who records and keeps count of everything, the One who comprehends all with His Knowledge, no. 58 below). It is sometimes interpreted as knowing it by heart or remembering, which also appears in a tradition transmitted by Abū Hurayra (Muslim 2677) - '*Allāh* has 99 Names: if a person preserves (*ḥafiẓa-ḥa*) them [in memory], he will enter the Garden. God is Odd (*witr*) and loves the odd'.

b. Muḥammad (d. 162/779), transmitted by Ibn Mājah; and the list of Sulaymān b. Mihrān, known as al-Aʿmash (d. ca. 148/765), based on a narration by Imam ʿAlī.[10] There are also some alternative lists of Divine Names, such as those of Sufyān b. ʿUyayna (d. 196/811) and Ibn Ḥazm (d. 456/1064), that follow the order of the Names as they appear in the Quran. These different versions have most Names in common, even though they contain different Names and in various orders. This explains why some commentators, such as Ibn Barrajān and Ibn ʿArabī (in chapter 558 of the *Futūḥāt*), discuss many more than 99 Names, accepting them all as valid, authentic and providential.

In addition, according to Gimaret, there are three ways of ordering the Names that are found in the traditional commentaries: based on traditional listings taken from the Hadith or derived from the Quran; following the alphabetical order; or according to a logical or thematic order.[11]

Among the famous Sufi commentaries prior to Ibn ʿArabī, following the same list, we may mention those by al-Qushayrī (d. 465/1072), al-Ghazālī (d. 505/1111) and al-Rāzī (d. 606/1210)[12]. One of the most influential commentators on the Names, who does not follow this ordering and discusses no less than 146 Names, is Ibn Barrajān (d. 536/1141).[13]

Ibn ʿArabī's commentaries on the Names are original and do not follow closely any of his predecessors. In the *Kashf al-maʿnā* he does use more or less the same ordering as al-Ghazalī, although the content is completely different, while in the *Futūḥāt* a different listing is employed. In addition, Ibn ʿArabī takes the listing of the Names provided by Ibn Ḥazm of Cordoba seriously enough to devote a lengthy

10 For a fuller discussion of these four listings, see *Noms*, pp. 55–65, 73–83.

11 *Noms*, pp. 95–117. He also distinguishes three types of approach to the Names: the lexicographical (focusing on etymology), the theological and the contemplative (as part of Sufi practice) (p. 15).

12 See al-Qushayrī, *Taḥbīr fī al-tadhkīr* (Beirut, 1999); al-Ghazālī, *al-Maqṣad al-asnā fī sharḥ maʿānī asmāʾ Allāh al-ḥusnā* (Beirut, 1971); al-Rāzī, *Sharḥ asmāʾ Allāh al-ḥusnā* (Cairo, 1976), French translation by Maurice Gloton as *Traité* sur *les noms divins* (Paris, 1988).

13 See his *Sharḥ al-asmāʾ Allāh al-ḥusnā*, ed. Purificacíon de la Torre (Madrid, 2000). Ibn Barrajān's work should be contrasted with chapter 558 of the *Futūḥāt* which contains Ibn ʿArabī's commentary on most of the Names found there.

qaṣīda (poem) to the Names, dedicating one verse to each one of these (among which are some of the more unusual Names such as *Sayyid*, *Witr*, *Rafīq*, *Miḥsān*, *Musaʿʿir*, which Ibn ʿArabī also comments extensively upon in chapter 558 of the *Futūḥāt*).[14]

The Grammatical Forms of the Names and their translation

The reader should bear in mind that in Arabic there are no capital letters. We use them in transliteration to indicate the beginning of the Name, and to emphasise its nature as as a personal Name.

We provide several possible translations of each Name in order to convey different meanings and aspects of the Name in question. Ibn ʿArabī makes very clear that the Names cannot be reduced to a single meaning, since they have different flavours depending on the context and the particular presence in which they manifest: for example, the Name *al-Rabb* means 'the Immutable' (*thābit*) in relation to the Essence, 'the One who does good' (*muṣliḥ*) in relation to the Acts, and 'the Master' (*mālik*) in relation to the Qualities.[15] This inherent polysemy is the reason that each Name requires several possible descriptions in English.

In many cases, the translations of the Names could be supplemented by an adjective, adverb, suffix or prefix that expresses superiority, perfection, excellence etc., , such as Super-, Omni-, All-, Supra-, Self-, Most..., Infinitely..., Very..., Perfectly... and so on. The meaning of a Name could also be expressed using a complex explanatory verbal phrase, but here we have preferred to find a Name that is as close as possible to the semantic content and grammatical form of the original Arabic.

There are a number of grammatical forms that are often repeated in the morphological structure of the Names. Among them, there are some that correspond to active or passive participles, some that

14 Ibn ʿArabī, *Dīwān Ibn al-ʿArabī*, ed. ʿAbd al-Azīz al-Manṣūb (Damascus, 1442/2021), 1/539–43.

15 Ibn ʿArabī, *Inshāʾ al-dawāʾir*, ed. Maurizio Marconi (*El Azufre Rojo* 5, 2018), p. 128.

imply an intensive meaning etc. Every derived form in Arabic has a range of possible meanings. For example, as M. Chodkiewicz states: 'Ibn 'Arabī was, moreover, to extract major doctrinal consequences from the ambivalence of the *fa'īl*-based divine Names in the Quran, demonstrating for example that *al-'Alīm* signifies God in His capacity as both *al-'Ālim* (He who knows) and *al-Ma'lūm* (He who is known): the sole Knower and the sole Known in all known things'.[16] With regard to the form of the Name *'Alīm*, which may also be considered an 'intensive' form, Wright states: 'adjectives of the forms *fa'īl* and *fa'ūl*, but more especially the latter, often indicate […] either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called 'intensive forms' (*abniyat al-mubālagha*)' (*Grammar*, I, p. 136C). Thus in the same way *al-Ḥamīd* means both the One who praises (*ḥāmid*) and the One who is praised (*maḥmūd*), but can also be understood as an intensive Name, the One who is All-Praiseworthy. Other examples of intensive forms include those of *al-Raḥmān*, *al-Ghaffār*, *al-Shakūr* and *al-Miḥsān*, with subtle different nuances.[17] There are also Names that are expressed in derived forms, such as *al-Musawwir* (active participle, causative Form II), *al-Mutakabbir* (active participle, Form V) or *al-Muta'ālī* (Form VI), the last two having reflexive meanings or implying a way of considering oneself. Thus, for example, *al-Mutakabbir* means 'Self-Magnified', and *al-Muta'ālī* means 'Self-Exalted'.

The 99 Enumerated Names (asmā' al-iḥṣā') in Ibn 'Arabī's Work

Although Ibn 'Arabī's entire *oeuvre* could be considered, in some sense, a vast and ceaseless commentary on the Names, a systematic commentary on the 99 Names is only to be found, as far as I know, in two of his works: *Kashf al-ma'nā* and *al-Futūḥāt al-Makkiyya*.

16 *Seal*, p. 24. See *Fut.*III. 300.

17 On *al-Ghaffār* and other Names in the intensive form *fa''āl*, see *Fut.*II.578 (l.15-18); *SPK*, p. 281.

The present volume is the complete, annotated translation of the first of these works, and an extract from the second, in which the Shaykh al-Akbar comments at length on the meanings of the 99 Names of God.

1. Kashf al-maʿnā

Given that the *Kashf al-maʿnā* is already mentioned as a written work in *al-Tadbīrāt al-ilāhiyya* (which was originally composed in Andalusia), it is possible that what is presented here in translation is Ibn ʿArabī's very first work, chronologically speaking. It consists – if we count the very brief 'Conclusion' – of three parts. Although a few manuscripts contain alternative titles, a comparison of the texts shows that the original, complete title of the treatise is literally: 'The Book of the Unveiling of Meaning from The Secret of God's Most Beautiful Names' (*Kitāb Kashf al-maʿnā ʿan sirr asmāʾ Allāh al-ḥusnā*). For his works the Shaykh chooses precise, meaningful titles that offer the reader essential information relating to the nature, source or even the place it was inspired, and to the thematic content and intention of the work in hand.

An attentive reading of this particular title offers us keys to approaching the treatise in the proper way. If the technical meanings of the terms used are borne in mind, the title may provide the required elements for the correct predisposition for reading it. The first word, 'unveiling' (*kashf*), indicates that we do not have before us an erudite compilation or traditional exoteric transmission, written as the result of personal effort and reflection and the study of traditions and scriptural references that underpin the author's voice, but rather a mystical treatise that has been written based on the experience of revelation and unveiling, the fruit of his own cognitive and experiential discovery.[18]

In other words, the Shaykh is not only unveiling the meaning of the secret of the Names by drawing back the veil that hides it and thus

18 As a Sufi technical term, it appears, for example, in the *Manāzil al-sāʾirīn* of al-Anṣārī (d. 481/1088) and in the works of Ibn Barrajān (d. 536/1141), as well as in book titles such as the *Kashf al-maḥjūb* of al-Hujwīrī (d. ca. 464/1072), and the *Kashf al-asrār* of Rūzbihān Baqlī (d. 606/1209).

making this meaning appear. This is also a work written as an effect of that unveiling. What is unveiled, according to what the second part of the title tells us, is the meaning of the secret of the Most Beautiful Names of God, from which it is clear that the author is going to deal, not with the Names in general, which are innumerable, but with the 99 Most Beautiful Names that have been transmitted in one of the traditional enumerations – the Names by which God has named Himself in the Qur'an or Sunna.

He also specifies that he is dealing with the 'secret' of the Divine Names. But what secret is being referred to by the term *sirr*? The answer seems to be alluded to in the only explicit reference to this treatise in the Shaykh's writings (other than in the lists of his works). In *al-Tadbīrāt al-ilāhiyya*, regarding the human condition of vicegerency, Ibn ʿArabī comments: 'It is therefore fitting that this vicegerent (*khalīfa*) should be characterised by the features of the Names of the One who has entrusted him with this vicegerency, in such a way that this becomes manifest in those under his rule and in his actions. We have already explained the meaning of the adoption of the Lordly Names (*asmāʾ rabbāniyya*) in our book *Kashf al-maʿnā ʿan sirr asmāʾ Allāh al-ḥusnā*.'[19]

Here Ibn ʿArabī uses the term 'Lordly Names', instead of the more characteristic 'Most Beautiful Names' (*al-asmāʾ al-ḥusnā*), because he is referring to the relationship between Lord and servant inherent in these Names. The expression can thus be understood as signifying 'the Names that are Lords'. The matter of adopting the Lordly Names seems precisely to refer to the notion of the 'secret' contained in the title of the treatise. That is, the secret consists in the mystery of what it means to be a pure servant, which is the primary feature of the Perfect Human Being (*al-insān al-kāmil*). As he observes elsewhere, 'The sole distinction between a perfect human and one who is not perfect lies in one subtle refinement (*raqīqa*): that his servanthood has not a trace of lordship in it at all. When the Perfect Human has this most elevated

19 *Tadbīrāt*, ch. 5, p. 145. This chapter specifically discusses the unique unified presence of the 'Imam', who is the *khalīfa* or representative of God in relation to 'the world', whether that world be considered externally as the cosmos or internally as the human kingdom.

dignity, he is the Eye-entity that is sought (*al-ʿayn al-maqṣūd*) from the world.'[20] Only such a pure servant, in whom there is not the slightest trace of lordship, can allow the Divine Names to manifest their effects according to their original intention and scope, without any restriction or colouring due to a lack of receptivity or personal inclination.

We may note that the title does not say: 'unveiling the meanings of the secrets of the Names…', but rather, the words 'meaning' and 'secret' are both used in the singular. We take this to be an allusion to the singular nature of the Perfect Human Being, who is created 'in the form of the Real due to being transcended and sanctified from any admixing in his reality, for he is the one who is subject to Divinity without limitation (*al-maʾlūh al-muṭlaq*), and the Real, glory to Him, is the Absolute God without limitation (*al-ilāh al-muṭlaq*).'[21]

The very structure of this work appears to clarify the issue, as it is divided into three parts: an introduction, a discussion of the 99 Names according to three different perpectives, and a brief conclusion, making a total of 101 sections, echoing the hadith of God being odd (*witr*) (see below for a similar structure in ch. 558 of the *Futūḥāt*). This also reflects the precise 1:1 correspondence of the Absolute God and the Perfect Human.[22]

1.1 Introduction (muqaddima)

The first part of the work, which I have entitled 'Introduction' (*muqaddima*) is a wholly thematic and structural presentation, with classifications and definitions relating to the Names.

20 *Fut*.II.603. The term *ʿayn* (translated here as 'eye-entity') refers to the essential reality of the human being and the fact that this is an 'eye' (one of the many meanings of *ʿayn*) through which God sees His creation.

21 Ibid.

22 One approach to the text can be made through the alpha-numeric values of the words in the title: in this case the whole Arabic title has a total of 100 (in the Western system), corresponding to the *muqaddima* (introduction) and the 99 sections on each of the Names, and echoing the Prophetic saying: 'God has 99 Names, 100 minus one…' (al-Bukhārī, 7392). The title also totals 111 (in the Eastern system), corresponding to the value of the letters of the word *alif* (1+30+80), or 114 (if the second *rāʾ* of *sirr* and the hidden *alif* of *Allāh* are counted), corresponding to the number of Quranic suras.

It is worth pointing out that in this introduction, in a masterfully simple and yet comprehensive fashion, the Shaykh resolves the traditional polemic surrounding the distinction between the Name and the Named. He comments that the Name is the Named if by 'Names' we understand the primordial Names, the Names as they are known to God; yet it is not the Named if by 'Names' we understand the names of the Names – that is to say, the names of those primordial Names – which are the Names that are generally known, and are made up of letters and sounds. Ibn ʿArabī develops this conception of the 'names of His Names' in a poem in his *Dīwān*, which begins:

> The names of His Most Beautiful Names which are manifest
> are many, when considered as individuals and numbers.
> In the names of His Most Beautiful Names which are hidden
> from the mind, there is nothing but the reality of the Unique.
> His Most Beautiful Names, which constantly subsist, belong to us,
> even if they are not known, as one of the greatest resources.
> They do not appear manifest at all: they are mere relations…[23]

1.2 Knowledge of the Names: dependence, realisation and characterisation

The second part constitutes the main body of the work, and the Shaykh entitles it: 'Knowledge (*maʿrifa*) of the Divine Names (*asmāʾ ilāhiyya*) according to [the perspectives of] the relationship of dependence (*taʿalluq*), realisation (*taḥaqquq*) and characterisation (*takhalluq*)'.

In my view, what the author denominates as the 'secret of the Names' in the title of the work is encoded in this triplicity, that is, the tri-unity of these three interdependent perspectives.

There is one possible literary precedent which, although there is

23 *Dīwān Ibn al-ʿArabī*, 1/537. The 32 verses (=5) are in correspondence with the rhyme *-dī* (=4+1). The whole initial phrase, which is repeated several times, is *asmāʾ asmāʾi-Hi al-ḥusnā* =9+15+21=45, the number of Ādam (Adam) and the Adamic knowledges. The phrase at the end of the second verse, *ḥaqīqat al-aḥad* ('the reality of the Unique'), =15+17=32, the same as the number of the verses! The total of all the end-rhymes in *dāl* (4x33) total 132, the same as the alpha-numeric value of *qalb* ('heart') and of Muḥammad.

no evidence to prove it, to my mind might have served as a source of inspiration to Ibn ʿArabī when he conceived of the structure of *Kashf al-maʿnā*. It is the penultimate aphorism (no. 163) cited in one of Abū Madyan's treatises, entitled *Uns al-waḥīd wa-nuzhat al-murīd*, as edited by Vincent Cornell. In it Ibn ʿArabī's great North African master is recorded as saying: 'There are three aspects to the Names of *Allāh*, Exalted is He: dependent relationship (*taʿalluq*)[24], characterisation (*takhalluq*) and realisation (*taḥaqquq*).[25] *Taʿalluq* is awareness (*shuʿūr*) of the meaning of the Name; *takhalluq* consists in the meaning of the Name subsisting [or manifesting] in you; and *taḥaqquq* is that you annihilate yourself in its meaning.'

Although these two masters never met in the flesh, the recognition and admiration that Ibn ʿArabī professes towards Abū Madyan – one of the most important figures in the history of North African Sufism, whose teachings were widely disseminated in al-Andalus by way of his numerous, inspired disciples – leads us to consider the possibility that this brief and original aphorism might have led to the genesis of *Kashf al-maʿnā*. If so, this would seem to indicate that we have in our hands a work of North African inspiration, even if that does not mean that it was actually composed in the Maghrib. However, there is some doubt over the authenticity of the attribution of this aphorism to Abū Madyan, as it is only found in one later source (Ibn Qunfudh, writing over a century and a half later) and not in other manuscripts of the text. An echo of this can be found in Ibn al-Khaṭīb's *Rawḍat al-taʿrīf*, a significant example of later Andalusian Sufi literature, where he devotes a section to the three principles as an introduction to his commentary on the Divine Names.[26]

24 Which corresponds to need (*iftiqār*) and may be understood as 'co-dependence' or 'interrelation'.

25 Vincent Cornell translates these three terms as 'attachment', 'unintended consequence' and 'certainty' respectively (*The Way of Abū Madyan*, Cambridge, 1996, pp. 148–9). In the section dedicated to the name *Allāh* (see 1-3), Ibn ʿArabī explains that *takhalluq* is 'the acquisition of the extrinsic attributes of God (*iktisāb al-nuʿūt*)'. On the 'adoption of divine characteristics', see W. C. Chittick, 'Assuming the [Character] Traits of God', *SPK*, pp. 21–2 and 283–6.

26 Ibn al-Khaṭīb, *Rawḍat al-taʿrīf bi-l-ḥubb al-sharīf*, ed. Muḥammad al-Kattānī (Casablanca, 1970), 1/307 ff.

Such a tri-une perspective is, from a structural and epistemological point of view, the most original contribution of this Akbarian work to the history of commentary on the Divine Names. As I have indicated, I have no knowledge of the existence of any work, before or after this one, that genuinely describes the Divine Names from these three perspectives simultaneously. Each treatise on the subject is based on one or two of these possibilities, though not using the same terms, perhaps presenting them together occasionally but without differentiating them in a systematic way.

In fact, the commentaries on the Names can be classified based on these concepts according to the predominating perspective or perspectives in each of them. Supplication (*duʿāʾ*) using the Names usually corresponds to the modality of *taʿalluq* (e.g. that written by Ibn ʿAbbād of Ronda[27]); other commentaries deal with the question exclusively from the perspective of *taḥaqquq* (e.g. *Sharḥ* of al-Jurjānī[28]), or exclusively from the perspective of *takhalluq* (e.g. the commentary on the servants of the Names or *ʿabādila*, written by ʿAbd al-Razzāq al-Qāshānī or others of the same genre[29]), or from two of these perspectives (e.g. the commentaries written by al-Ghazālī or Ibn Barrajān, in which, under different denominations, *taḥaqquq* and *takhalluq* are combined, whether in separate sections or – as in the last case – jointly).[30]

I would like to add that, after analysing the respective commentaries on the Names, I have been able to conclude that Ibn ʿArabī, having assimilated the works of al-Ghazālī or Ibn Barrajān, among others, transcended the formulations that preceded him. Guided always by the direction of his personal inner transformation, he developed a

27 See Ibn ʿAbbād al-Rundī, *al-Rasāʾil al-ṣughrā*, ed. Paul Nwyia (Beirut, 1974), pp. 204–212.

28 al-Jurjānī, ʿAlī b. Muḥammad, *Sharḥ asmāʾ Allāh al-ḥusnā*, ms. Laleli 2433/127a-131a (no. 17), dated 968/1561, Süleymaniye Library, Istanbul.

29 See al-Qāshānī, *Iṣṭilāḥāt al-Ṣūfiyya* (Cairo, 1981), s.v. *ʿabādila*; idem (attrib.), *Laṭāʾif al-iʿlām* (Cairo, 1996), s.v. *ʿabādila*. See also J. Nurbakhsh, *Sufi Symbolism: volume VII*, London, 1993, pp. 95–138, where the author translates a Persian commentary on the *ʿabādila* by Shāh Niʿmat Allāh Walī, *Rasāʾil*, 4 vols., Tehran, 1978, edited by himself.

30 See al-Ghazālī, *al-Maqṣad al-asnā fī sharḥ maʿānī asmāʾ Allāh al-ḥusnā*, ed. Fadlou Shehadi (Beirut, 1971), English translation by David B. Burrell and Nazih Daher as *Al-Ghazali on the Ninety-nine Beautiful Names of God* (Cambridge, 2002), and Ibn Barrajān, *Sharḥ asmāʾ Allāh al-ḥusnā* (Madrid, 2000).

terminology and a *logovision* which was firmly rooted in tradition but wholly original in design and conception.

On the other hand, however, one can appreciate that later thinkers of the Akbarian School – al-Qūnawī, al-Qāshānī, al-Jīlī, al-Nābulusī, Emir ʿAbd al-Qādir or many other great authors – generally base their own considerations on those of Ibn ʿArabī – without this in any way implying that they lacked any real originality.[31]

1.3. Conclusion

What can be considered as the third and final part of this work has been entitled 'Conclusion'. Although nothing but a very brief ending to the treatise, its importance resides in the fact that it states the place and date on which the manuscript C was copied, and names the principal recipient to whom the copy was dedicated. More detailed information on this can be found in the appendix.

31 In the French edition of *Kashf al-maʿnā* (Ibn ʿArabī, *Le secret des noms de Dieu*, Paris, 2010, pp. 2–32), I have included two sections relating to the direct influence of this work on two later treatises, entitled *Laṭā'if al-iʿlām* and *Tadhkirat al-fawā'id.* The latter contains the only known commentary on *Kashf al-maʿnā*. Readers interested in this subject are advised to refer to this edition.

2. The Summary from 'the Presence of Presences' in Chapter 558 of al-Futūḥāt al-Makkiyya

The second highly relevant treatment of the Names can be found in chapter 558 of *al-Futūḥāt al-Makkiyya*, which is one of the longest chapters of the whole work and is entitled 'On the Knowledge of the Most Beautiful Names that Belong to the Lord of Eminent Might, and on What it is Permissible and Impermissible to Verbally Ascribe to Him'. It contains one of the broadest expositions of the Names – considered here as Divine Presences (*ḥaḍarāt*) – that has ever been produced in Sufi literature. It is perhaps the most extensive work to postdate the enormous Commentary on the Names (*Sharḥ asmā' Allāh al-ḥusnā*) by Ibn Barrajān of Seville, and is certainly one that presents the greatest diversity of perspectives and original interpretations.[32]

After a brief introduction, each Name is discussed in turn, following the order of Names at the beginning of the Fātiḥa: it begins with 'the Presence of Divinity and the Name *Allāh*', followed by 'the Lordly Presence and the Name Lord (*rabb*)', 'the Presence of Supreme Compassion and the [single] Name All-Compassionate-and-Merciful (*al-raḥmān al-raḥīm*)' and so on. As with the other chapters in the *Futūḥāt*, each Name is introduced with a poem. Following this treatment of the 100 Names (*Allāh* + 99) (according to a different listing to the one presented in the *Kashf*), there is a section that concludes the chapter, entitled 'The Presence of Presences that gathers together the Most Beautiful Names' (*Ḥaḍrat al-ḥaḍarāt al-jāmiʿa li-l-asmā' al-ḥusnā*). He explains that this 'Presence of Presences' has been added in order to make the total number of Names 'odd' (*witr*), in conformity with a hadith that he often cites: 'God is Odd and He loves the odd, so perform the prayer with an odd number of prostrations, o you people of the Quran!'

This concluding section consists of three parts. Firstly, there is an introduction that emphasises the invocational nature of the Names, as in 'To God belong the Most Beautiful Names, so call upon Him

32 W. Chittick has made a brief, general presentation of this chapter in *Meccan Illuminations*, where he translates a large part of the commentary relating to the name *Allāh* (pp. 108–116).

with them' (Q 7:180), and reiterates some of his teaching on the pronouns being included in what are considered Divine Names. In the second part, Ibn ʿArabī discusses how 'we' relate to 'Him', since we are 'His possession' (or kingdom, *mulku-Hu*), that is to say, the places where the Names manifest their effects. He specifically details how we ask Him, whether in words or by state or aptitude, for the Names to be manifest in and through us – this equates to an answer to an unstated question: why does He have each of those Names? In this part Ibn ʿArabī states that 'we have determining capacities (*aḥkām*) in regard to the Presence of the Real'[33]. For example, our capacity to ask is related to His responsive power, which is expressed in the text as: '… because He is responsive to whatever His servants require of Him when they call to Him, we ask of Him…' There is a sequence of 72 sentences, all of which end with three letters, *nūn*, *alif* and *hā'* (*-nā-Hu*), corresponding to the pronouns 'we … Him'. These three letters have a value of 56 (=11), corresponding to the value of the letters of the pronoun *Huwa* ('He', 5+6=11). At the same time, in the holograph manuscript Ibn ʿArabī carefully marks all of these 72 sentences (which end in the letter *hā'*) as well as the introductory sentence ending in the word *ahli-Hi* ('His people' or 'the people of He'), with a large circle, symbolising the letter (ه). This makes a total of 73 circles in this subsection.[34] These numbers, which evoke the 72 or 73 paths mentioned in a Prophetic hadith, both have significance in terms of the Names. 72 (7+2) can be reduced to 9 (also the value of the term *mulk*, which introduces the subsection), and this makes the total value of the rhyme (*-nā-Hu*) in this part 9 x 11, i.e. 99. On the other hand, the 73 circles (7+3) can be reduced to 1, showing the essential identity of all the Names in respect of the Named.

33 *Fut*.IV.320.

34 The mark is commonly used as a full stop at the end of a sentence, but here is clearly also being used to refer to the pronoun *Huwa*. The same mark appears in the following Summary of the Names, starting with the Name *Rabb* and ending just before the final Name *Ṣabūr*, showing it stands for the Name *Huwa*, so that it can be understood as 'He is (Lord… Patient)'. In addition, the circle contains a central dot in two cases, emphasising in the first case the polarity of the unseen and visible worlds (*ghayb* and *shāhada*) and in the second the reciprocity of First and Last (*awwal* and *ākhir*). One further way of representing it is the inclusion of a graphic *wāw* within the circle (see Evkaf 1877, fol. 126a).

Finally, this section (and the chapter) is completed by an overview of the 99 Names that begins with the statement of 'So He, exalted and glorified is He, is…' This overview has been translated in Section 2 of this book. One of the most significant features of this third part is in echoing the 100-Name structure of the previous part of the chapter, by putting the 99 Names under the heading of the 'He' (*huwa*), a word whose letters *hāʾ* and *wāw* are the *alpha* and *omega* of the phonic alphabet. Hence it is the ultimate pronoun expressing the unknowability of the Essence as well as His total manifestation in all Names. So this inclusive 'He' would be the 'Name' that is named by all the Names, and restores the plurality of 99 to the Unity referred to by 100. This is expressed in the formulation that '**He** is *Allāh* [in this respect], *Raḥmān* [in this respect]…' and so on. To the implicit questions 'What are His Names? and what do they mean in relation to Him?', Ibn ʿArabī replies: 'He is *this Name* because of *this or that*'. In general, he introduces the explanation with relative expressions such as 'because of', 'due to', 'with regard to', 'in relation to' (*bi-, li-, bi-kawni-Hi, min ḥaythu, bi-nisba...*) etc., even though occasionally a definition follows the Name directly. Simple translations of each Name have been added in bold after the transcription of the Arabic terms (other possible translations may be found in the corresponding chapters of *Kashf al-maʿnā*). This summary can be regarded as a comprehensive statement or declaration on the Names from the perspective of *taḥaqquq*, that is to say, from the perspective of His relationship to Himself in respect of the Name or how 'He' is this or that Name.

This overview differs from the earlier, more extensive one given in the main part of chapter 558, both in structure and content, and the list of Names provided is different. In this respect it can be regarded independently from the rest of the chapter, and here in this book it is the second text translated and is referred to as *The Summary*, although this title is not given in the Arabic.[35] In this succinct summary, Ibn ʿArabī follows the traditional list of the 99 Names transmitted by

35 In the original Spanish and French translations, this section was referred to as *Sharḥ* ('commentary'). The text from chapter 558 of the *Futūḥāt* has been translated from Ibn ʿArabī's holograph manuscript, Evkaf Müzesi 1876 and 1877, as edited by ʿAbd al-ʿAzīz al-Manṣūb.

al-Walīd b. Muslim al-Dimashqī, according to the version by al-Tirmidhī[36] with certain variations, although he does not do so as strictly as he did in the *Kashf al-maʿnā* by following the order that al-Ghazālī used. Instead, he has inserted a few other Names (*al-Rabb, al-Ghāfir, al-Jawād, al-Sakhī, al-ʿAlīm, al-ʿAllām*) and omitted others (*Mālik al-Mulk, Dhū l-Jalāl wa-l-Ikrām*). He also groups certain Names that appear separately in Wālid's list into associated pairs (*al-Muʿizz al-Mudhill, al-Qawī al-Matīn, al-Wāḥid al-Aḥad, al-Muqaddim al-Muʾakhkhir, al-Awwal al-Ākhir, al-Ẓāhir al-Bāṭin, al-Ḍārr al-Nāfiʿ*). In some cases their position in the normal order is changed (*al-Wālī, al-Mutaʿālī, al-Badīʿ, al-Māniʿ*), often so that he can group Names that are listed successively from the same root or that are analogous in meaning (such as *al-Ghafūr* and *al-Karīm*). Particularly relevant – as a variant to the list by Wālid – are the sequences of Names derived from the roots *gh-f-r* and *ʿ-l-m* and the grouping of Names related to the notion of a 'divine gift' (*al-Wahhāb, al-Karīm, al-Jawād, al-Sakhī, al-Razzāq*).

If each of the seven pairs of associated Names is counted as a single Name, there are 96 Names. On the other hand, if both Names of each pair are counted separately, there are 103 overall. This discrepancy can be resolved if we count each of the two sequences that bring together three Names from the roots *gh-f-r* and *ʿ-l-m* as a single Name. In that case, if the associated Names are taken as independent pairs, the total is then 99 (103 - 4 = 99), and this is the method that – in conformity with the tradition of the 99 Names – we have followed for the numbering.

36 See *Noms*, pp. 73–77.

The Book of Unveiling the Meaning from the Secret of God's Most Beautiful Names

(KITĀB KASHF AL-MAʿNĀ ʿAN SIRR ASMĀʾ ALLĀH AL-ḤUSNĀ)

TRANSLATION

بسم الله الرحمن الرحيم

قال سيدنا وامامنا الشيخ الامام العالم العارف المحقق الكامل وحيد دهره وفريد
عصره محي الدين ابو عبد الله محمد بن علي بن محمد العربي الطائي الحاتمي الاندلسي رضي الله عنه
وارضاه قال الله تعالى ولله الاسماء فادعوه بها فهذا دليل على انه سبحانه قد عينها لنا
في كتابه او على لسان رسوله صلى الله عليه وسلم وهي تسعة وتسعون كما صح في الخبر ولكن
ما وصلنا الى بعضها على الجملة من طريق صحيح وقال اسماء الحق تعالى على قسمين منها
ما علمها ايانا ومنها ما استاثر بها في علم الغيب فلم يعلمها احد من خلقه وقد ورد
هذا في الصحيح وقال الاسماء التي علمنا ايانا على قسمين اسماء تجري مجرى الاعلام
كاسمه الله واسماء تجري مجرى النعوت والاسماء التي تجري مجرى النعوت على
قسمين اسماء تدل على صفات تنزيه واسماء تدل على صفات افعال وقال الاسماء الالهية
على قسمين اسماء استاثر بها سبحانه في علمه واسماء علمها عباده والاسماء التي علمها عباده
قسمان قسم يعرفه عامة عباده وهي التي بايدي اكثر الناس وقسم لا يعرفه الا الخواص من
عباده كالاسم الاعظم ومجموع اسماء الاحصى وشبه ذلك وغيره فالاسماء التي علمها
عباده قد اظهر الله اعيانها واحكامها والاسماء التي استاثر بها دون خلقه اخفى اعيانها
واظهر احكامها في التجليات حيث كانت واليها الاشارة من الشارع بالتحول والتبدل الالهي
في الصور في المتجلي في القيمة على ما ذكر مسلم والناس في هذه التجليات على قسمين طائفة تعرف

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Introduction

God – Exalted is He – has said: *To God belong the most beautiful Names (al-asmāʾ al-ḥusnā); call Him by them.*[1] This[2] demonstrates that He – Transcendent is He – has already specified them for us in His Book and [in all that He has communicated to us] through the tongue of His Messenger, may God bless and preserve him. They 'are ninety-nine [in number]', as attested in the prophetic report.[3] However, we are not able to determine them in their entirety in any definitive way.[4]

The Names of the Real – Exalted is He – can be classified into two categories:

(1) The Names that He has taught to us, and (2) those that He has reserved for Himself within the knowledge of His Unseen, and are not known by any of His creatures.[5] This has been transmitted in the

1 Q 7:180. The verse continues: '…and have nothing to do with those who do wrong concerning His Names – they will be requited for what they have been doing.' For the alternative Quranic expression 'to Him belong the most beautiful Names' (Q 17: 110), see *Summary*.

2 That is to say, the command to invoke Him by way of His most beautiful Names. Such an imperative assumes that a person has access to knowledge of those Names, which indicates that they have been formulated expressly in His Book, the Quran, or in the Sunna transmitted by Muḥammad, the Messenger. In this respect see the mention that Ibn ʿArabī makes to the research undertaken by Ibn Ḥazm of Cordoba in his *K. al-Muḥallā*, in which he records 83 Names that have been verified in the text of revelation (see Introduction).

3 Ar: *khabar*. Hadiths, Islamic traditions relating the deeds and extra-Quranic sayings of the Prophet and his close Companions, which make up the Sunna or Tradition, are frequently described as 'news' (*khabar*), that is, 'statements' or 'reports'. The hadith (*ḥadīth*) cited here is a statement (*khabar*) by the Prophet about the 99 Names (see, for example, Muslim, *Dhikr* 5 and 6; al-Bukhārī, *Tawḥīd* 16; for hadiths relating to the Names in general, see *Concordance*, II, pp. 550–2; XIV: 205 etc). Ibn ʿArabī cites this hadith relatively often, for example: *Fut.*I.658, 715; II.393 (*FM.* I:667; X:470; XII:373). For the hadith about the 99 Names and the different lists that have been transmitted, see our Introduction and Gimaret, *Noms*, pp. 51–68.

4 The 99 Names are not mentioned explicitly in the Quran (see above, note 2). Furthermore, the diverse traditional lists in which the 99 Names are enumerated differ from one another, so that none of the various versions can be considered definitive or exclusive. According to another ms., 'we have only been able to determine them in their entirety by way of a verified tradition (*ṣaḥīḥ*)', which would refer to the hadith mentioned in the previous note.

5 Or, according to C, 'and He has not taught to any of His creatures'.

trustworthy hadith.[6]

The Names that He has taught to us can in turn be classified into two groups:

(1.1) The Names that pertain to the category of proper nouns, such as His name '*Allāh*', and (1.2) the Names that correspond to the category of descriptors.

The Names that pertain to the category of descriptors can also be divided into two categories, depending on whether they are:

(1.2.1) Names that designate attributes of incomparability or (1.2.2.) Names that designate attributes of action.

The divine Names can therefore be divided into [the] two categories [mentioned above]:[7]

(2) The Names whose knowledge He has reserved exclusively for Himself – Glorified is He – in His omniscience, beyond the reach of His creation, and (1) the Names that He has taught to His servants.

The Names that He has taught to His servants can in turn be subdivided into two categories:

(1.a) The Names known to the ordinary folk among His servants, which are within the compass of most people, and (1.b) those that only

6 This refers to the tradition, frequently cited by Ibn ʿArabī himself among other authors, in which the Prophet recommends those who are in suffering to use the following invocation: 'My God! (…) I ask You by each of the Names by which You have named Yourself, or that You have revealed in Your Book or that You have taught to any of Your creatures or that You have reserved for Yourself in the knowledge of the Unseen with You (*aw istaʿtharta bi-hi fī ʿilm al-ghayb ʿinda-Ka*), that You make the Quran the spring of my heart (and) the light of my breast, that you free me from my sadness and lighten my burden' (see al-Ghazālī, *Maqṣad*, pp. 182–3; Gimaret, *Noms*, p. 52; Ibn Ḥanbal, *Musnad* I, 391 and 456). See also Ibn ʿArabī's citations in, for example, *Fut.*I.263, 431 (*FM*. IV:228; VI:452).

7 The author insists on making this division in order to adopt another perspective. Now he deals specifically with the divine Names in relation to humans as servants of God. I follow the same numbering as above even though the author has inverted the order of the terms. In the first classification, the subcategories are listed in linguistic order, while the second are in order of knowledge.

the elite[8] among His servants know, such as the Supreme Name[9] or all of the [ninety-nine] Names that are enumerated,[10] and others that are similar or of another class.

As regards these Names that He has revealed to His servants (1), God has made their realities and properties manifest externally, whereas with regard to the Names that He has reserved for Himself without [letting them be known to] His creation (2), He has kept their realities hidden, showing only their properties in theophanies, wherever these may be manifested. These were alluded to by the Law-giver as the metamorphosis and divine transformation in the [diverse] forms [in which God will show Himself to His servants] in the theophany that takes place on the Day of Resurrection, as is mentioned by Muslim.[11]

In relation to these theophanies, human beings fall into one of two groups: (1) those who recognise that such theophanies proceed from these Names [whose realities are hidden], and (2) those who do not recognise this.

In relation to the Names of the Real the servant has [three aspects]: dependence, realisation and adoption/characterisation.

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8 Evidently, this elite (*khawāṣṣ*) is distinguished from ordinary servants by the elevation of their spiritual condition, not by external socio-cultural factors. In the Sufi tradition there is, effectively, a spiritual hierarchy, but this hierarchisation, understood as a result of Divine will, has a functional nature and does not correspond to non-spiritual, theoretical criteria. It is certainly not any kind of socio-political or cultural elitism, or a public, religious or juridical hierarchy with conventional executive power. The spiritual distinction, from the perspective of Sufism, is an effect of divine grace and does not confer arbitrary power upon a person, but rather, the deeper and more complete realisation of his essential condition as a devoted servant of God (see Chodkiewicz, *Seal*, pp. 89–127).

9 Hadiths relating to the Supreme Name of *Allāh* (*al-ism al-aʿẓam*) can be found in the compilations of Ibn Mājah, *Duʿā'* 9; al-Dārimī, *Faḍā'il al-Qur'ān* 14 and 15; and Ibn Ḥanbal VI, p. 461. On the question of the Supreme Name, see Gimaret, *Noms*, pp. 85–94.

10 That is to say, those mentioned in the hadith of the 99 Names, transmitted by Abū Hurayra, whose text says: 'The Names of *Allāh* are ninety-nine, one hundred minus one, for He is Odd-numbered and He loves what is odd-numbered. Whoever enumerates (*aḥṣā*) them will enter paradise.'

11 See Muslim, *Īmān*, 299 and 302 (also al-Bukhārī, *Tawḥīd*, 23 and 24; Graham, *Divine Word*, pp. 134–5, and *Concordance*, I, p. 348). See also the detailed study and translation by J. Morris, *Reflective Heart*, pp. 127–129, 168–173. Ibn ʿArabī often cites or alludes to this hadith in his works (see, for example, *Fut.*I.49, 165, 182).

(1) Dependence (*taʿalluq*) means your complete indigence towards the Names, insofar as these refer to the [divine] Essence.

(2) Realisation (*taḥaqquq*) means recognising the meanings of His Names in relation to Him – Glorified is He – and in relation to yourself.

(3) Characterisation (*takhalluq*) means that these Names are related to you in whatever way is appropriate for you, just as they are related to Him – Glorified is He – according to what is proper for Him.

All of His Names – may He be Exalted – are capable of being realised and adopted, with the exception of the name *Allāh* according to those who regard this as a personal proper name: such people maintain that [the name *Allāh*] is only open to 'dependence', since it designates the [Absolute] Essence,[12] whereas our view [of the name *Allāh*] is that It is the totality of the degrees of divinity.

The primordial Names of Reality – Exalted is He – with which He has referred to Himself by virtue of being a Speaker, cannot be described in terms of etymological derivation, neither by anteriority nor by posteriority,[13] and they are unconditioned and unlimited.

As for the Names that have been provided for us, with which we invoke Him, in reality these are the names of those Names. They are

12 Lit. 'what is meant by it (*madlūl*) is the Essence'. If the name *Allāh* is considered only to mean the Essence, then it is not open to *taḥaqquq*, since His meaning is unknowable, nor to *takhalluq*, since it does not have any defined qualities whose features could be adopted. See the section dedicated to the name *Allāh* (1-3).

13 This refers, on one hand, to the fact that His eternal Word and His primordial Names do not depend upon points of articulation that are anterior or posterior and, on the other hand, to the fact that His speech transcends temporality. When speaking of the divine word, the Shaykh refers to the eternal Word, not the articulation of voices nor the writing of letters. He says in this regard in his *Mashāhid* (Manisa MS 1183): 'The Maker (*al-Bāriʾ*) – Exalted is He – is far above the activity of voices and letters in Himself. [One of His essential attributes is that of Speech], and He speaks in an unconditioned way through the eternal Word, which is an intelligible attribute by which His Essence is qualified – it cannot be said to be Him, nor to be other than Him… Therefore, His Speech (*kalām*) is beyond the articulation of voices and letters, beyond anteriority or posteriority, at the same time as all words that are manifested in existence are contingent and ultimately His creation and production…' (fol. 61b). 'Speech is in fact speech of the soul (*kalām al-nafs*), and the terms, graphic forms, symbols and allusions are solely their indicative signs, and not speech itself' (fol. 62b). 'How can you consider this speech without voice or letter of any kind to be far-fetched, when, in a similar way, you speak to yourself in your interior without any voice or letter? This is truly speech, and the tongue is merely its [outward] interpreter…As the Arab says: "Speech lies in the heart and the tongue only exists as an indicator of it"' (fol. 63a). On the attribution of this final verse to the poet al-Akhṭal (d. 640), see *FM*. II: p. 528. See also *Fut*.I.105-6 (*FM*. II:155).

indeed susceptible to etymological derivation in respect of being names of meanings [that are intelligible], but not on the basis of the meanings [in themselves]. It is possible that the names of meanings can be derived from these Names, that is, from the names of the Names. The Names that have been given to us are those that require meanings by virtue of being pointers – they are not the primordial Names. Therefore, those who maintain that the name is not the same as the named mean these – the names of the Names – since they are only words and appellations.

On the other hand, those who maintain that the name is the same as the named are referring to the eternal primordial Names, since in this case the [essential] Oneness is [established] from all aspects, and so there is no way of enumerating [It].[14]

The recognition of the divine Names is by way of three perspectives: dependence (*taʿalluq*), realisation (*taḥaqquq*) and characterisation *(takhalluq*).

14 In other words, there is no plurality or real diversity to the aspects of a name that can be enumerated separately as distinct realities, since each name, if considered in its essential oneness (*waḥdāniyya*), is indivisible and refers only to the One Named. However, epistemologically, the study of the Names can be approached from three different perspectives, as the distinction of these three aspects does not imply a plurality of realities.

The Inner Knowledge of the Divine Names: Dependence, Realisation and Characterisation

(1) *ALLĀH*[1]

Whoever regards this word '*Allāh*' only as a proper noun, on the basis that [*Allāh*] can receive qualifiers and yet nothing can be qualified by it, denies [the possibility of] being characterised by It. For characterisation consists of acquiring the qualities [of a Name].[2]

1 This is the only chapter that gives a preliminary introduction before the section on *taʿalluq*, apart from a brief commentary inserted before section 83-1. With the comprehensive attitude that so characterises his teaching, the Shaykh shows how different positions regarding the Name *Allāh* – positions whose apparent opposition has arisen due to the diversity of perspectives – can be viewed not as exclusive but as complementary and compatible, and is thus able to provide a clear rationale for including the section of *takhalluq*. It is important to note that he understands *Allāh* as either a proper noun or a specific Name, and makes no mention of the philological question of whether the word *Allāh* is etymologically derived (*mushtaqq*) or not (for a discussion of the distinction between *Allāh* and *ilāh* and its theological implications, see *Noms*, pp. 121–31).

2 By using the term *iktisāb al-nuʿūt* ('acquiring the qualities'), Ibn ʿArabī alludes to the fact that the servant's volition participates in the process of being endowed with the extrinsic qualities (*nuʿūt*) of a Name. This imbuing is acquired or achieved by effort, and is not simply infused into the soul by God. In this passage, it moves from being a purely grammatical notion – 'the Name *Allāh* cannot work as the adjective of a noun' – to an extragrammatical

On the other hand, whoever regards [*Allāh*] as a Name for the sum total of the divine attributes, accepts the possibility that the servant may be endowed with its characteristics, just as happens with the other divine Names.[3]

1. Dependence (*taʿalluq*):

Dependence on this Name consists of your needing Him with regard to the sum total of all that you are allowed to engage in, according to the limits laid down by the sacred Law, without specifying anything in particular.

2. Realisation (*taḥaqquq*):

Verification of this Name lies in recognising what is necessarily signified by this Name, and that which cannot possibly be ascribed to Him,[4] and that which can be ascribed in some sense, according to those who maintain there is a possibility with regard to Him, glory be to Him.[5]

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notion: in the expression *iktisāb al-nuʿūt*, equivalent here to the expression *takhalluq bi-l-akhlāq*, *nuʿūt* would be a synonym of *akhlāq*, 'characteristic, character trait, describable quality of a name'. This transition from a grammatical reality to a reality that would seem to be extralinguistic is not surprising when one considers that, from the perspective of the Akbarian Sufi *logovision*, all beings, existentiated by the creative word '*Be!*' (*kun*), are in a sense Names of God.

3 Lit. 'accepts the *takhalluq* of this Name (*jawwaza l-takhalluq bi-hā*)'. In terms of its Essence, the all-encompassing Name *Allāh* brings together and comprises all the divine Names. It is the all-embracing Name, 'synonym' of each of the divine Names inasmuch as they are names relating to the Essence, not as distinctive names. See *Fut*.IV.196–8 (chap. 558), on the Name *Allāh*; partial trans. by W. Chittick in *Meccan Illuminations*, pp. 108–16.

4 Ibn ʿArabī explains in the *Futūḥāt*, 'when you say "*Allāh*", it [signifies] the sum total of the realities of all the divine Names, so it is impossible for It to be affirmed in an unlimited sense. States [of existence] must limit It, and if words limit It, that follows from the states. Whenever something is ascribed to *Allāh*, look to see which Name is most worthy of this relation. The only thing that is sought from *Allāh* in that situation is the [particular] Name specified by that relation and the divine reality you are seeking' (*Fut*.III.317; see *SPK*, pp. 66–7).

5 Ar: *bi-l-naẓar ilay-Hi subḥāna-Hu*, which may also be allusively understood as 'by looking on Him, glory to Him.' This would refer to the vision of Truth on the Day of Resurrection: 'there will be faces on that day that are radiant, looking on (*nāẓira ilā*) their Lord, and there will be faces on that day that are scowling' (Q 75:22–24). This vision can also be understood as the contemplation of God enjoyed by His Friends (*awliyā'*) in this world, in which He looks 'at their innermost hearts, not their outer forms, because He made their outward

Another aspect of the realisation of this Name is recognising to what extent the sum total [of the divine attributes] that this Name designates can be properly related to us.

3. Characterisation (*takhalluq*):

Being characterised by this Name consists of realising, in your all-inclusiveness[6], the sum total of what this Name signifies [in all Its aspects], as regards both those Names that are unknown and those Names that can be known – this is in such a way that firstly, (1) you are unknown in the cosmos in terms of quality and attribute;[7] and secondly, (2) you are able to exercise influence in the cosmos as well as in what is not the cosmos[8] by virtue of a specific relationship [expressed in the verse *Your Lord has said:*] '*Call upon Me, and I shall answer you*' (Q 40:60), although this does not apply unconditionally;[9] and, thirdly, (3)

proceed in accordance with the [changing] moments, but their inner hearts contemplate (*nāẓira ilā*) a single Reality' (*Fut.*II.117).

6 As a technical term, *jamʿiyya* – from the same root as *majmūʿ* ('sum total of all the aspects') – can be translated, depending on the context, as 'concentration' or 'all-inclusiveness'. See, for example, *SPK*, pp. 195, 223, 239.

7 This is an implicit allusion to the well-known statement of Abū Yazīd al-Biṣṭāmī (d. 857 or 874): 'On one occasion someone asked him: "How are you this morning?" Abū Yazīd replied: "For me there is no morning or afternoon. Morning and afternoon are for those who are conditioned by attributes (*ṣifa*) and I have none".' See *Fut.*I.83 (*FM.* I:684).

8 The term *ʿālam*, 'cosmos, world', is placed in opposition to *ghayr ʿālam*, 'other than the cosmos'. Ibn ʿArabī frequently denominates the cosmos as *mā siwā Allāh*, 'that which is other than *Allāh*', as the cosmos – whether in the macrocosmic sense of the universe or the microcosmic sense of the Perfect Human – is the theophany of *Allāh* which at once veils and reveals Him. Can it be taken to mean, inversely, that the expression 'other than the cosmos' refers to God? In an allusive way, Ibn ʿArabī suggests that the servant who reaches this point of 'characterisation' (*takhalluq*) can exercise an influence on his Lord by way of asking. A Quranic basis of this idea lies in verse 40:60, in which the Lord assures His servant that He will respond to his invocation or supplication (*duʿā'*). This 'special relationship' (*nisba khāṣṣa*) of response or satisfaction immediately after the request – as Ibn ʿArabī mentions later – has a personal, private dimension. See 45-2 (*al-Mujīb*) and *Fut.*IV.255–6. This is one of the defining aspects of those known as *malāmi*s, whose condition is hidden so that their ability to exercise influence in the world remains unknown. Ibn ʿArabī considers this to be the highest form of sainthood. See *Ocean*, pp. 48–50.

9 The whole verse reads: 'Your (pl.) Lord has said: "Call to Me, and I shall answer you. Those who are too proud to serve Me, will enter Jahannam in abjectness".' One reading of this verse is that God does not generalise His commitment to answer in this verse, and does not include those who are 'too self-important to serve Me'. It is therefore the Lord (*Rabb*) of the servant who responds to him, which refers to the condition of lordliness (*rubūbiyya*), not to the mode of divinity (*ulūhiyya*). It can also be understood that the invocation and

[you realise that] you are the [true] purpose of the cosmos.[10] Whoever attains to these degrees has become endowed with the characteristics of the Name *Allāh*: this is not in Its [exclusive] condition as a proper noun, but rather in terms of what is understood of the attributes that refer to what It signifies, insofar as It can be qualified.

It is impossible to call upon this Name in an unlimited manner without the conditioning of a particular state, even though this may not be explicit in spoken language. Similarly, it is impossible that someone should aim to be characterised by this Name in an absolute and unconditional manner, without being limited by a particular state, even if this is not manifest explicitly in the words[11] of one who seeks[12] [such characterisation].

On the other hand, it is part of the condition of whoever has taken on the qualities of this Name that in his direct knowledge of the [inner] state of each aspirant, he is able to determine [which of the divine attributes contained within the Name *Allāh* is being specifically addressed through their invocation], and if he does not have that, then he has not really taken on the qualities of this Name.

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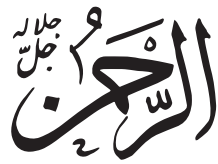
the response do not have an absolute, general character, that is to say, the invocation is not directed to absolute divinity – or to the Name *Allāh* as an all-embracing Name – nor does the response proceed from it, but rather, both are related to a specific attribute of divinity, i.e. to one of His Names.

10 Again Ibn ʿArabī uses a passive verb form, *maqṣūd*, 'purpose, object, sense, meaning'. The Perfect Human, the Servant of *Allāh*, is 'the one who is sought by the cosmos', *maqṣūd li-l-ʿālam*, the point, meaning and purpose of creation (see *Muʿjam*, pp. 765–71; *Ocean*, pp. 122–9). There are three aspects to being dressed by the characteristics of *Allāh*, two passive and one active. The Servant of *Allāh* is: *majhūl (al-naʿt wa-l-waṣf) fī l-ʿālam* – unknown in the cosmos with regard to his attributes; *muʾaththir fī l-ʿālam wa-ghayr al-ʿālam* – capable of exercising influence in the cosmos and in 'what is not the cosmos', that is to say, because of the divine response to his supplication; and *maqṣūd li-l-ʿālam* – the purpose of creation. We may note that this passive-active formulation parallels the structure of two feminines ('women' and 'prayer') enclosing one masculine ('perfume'), as explained in the chapter of Muḥammad in the *Fuṣūṣ al-ḥikam* (ed. Kılıç, pp. 202–3).

11 The invocation does not have to be verbalised (*nuṭq*), since the purpose can be specified by what Ibn ʿArabī calls the 'language of state' (*lisān al-ḥāl*).

12 That is, of the one who invokes God using the Name *Allāh*, with the aim of being invested with His attributes. After having previously used the passive participle of the root *q-ṣ-d*, he now uses the corresponding active participle, *qāṣid*, in this phrase. The Servant of *Allāh*, the Perfect Human, the Muḥammadian Reality, is the meaning of the cosmos (*maqṣūd li-l-ʿālam*). The human is simultaneously the one who seeks (*qāṣid*) and the one that is sought (*maqṣūd*). Thus, in a sense, the human seeks to attain to being Human: the human being is *al-qāṣid al-maqṣūd*, both the seeker and the object of his search; Human is the meaning of being human.



(2) *AL-RAḤMĀN*

THE ALL-COMPASSIONATE, THE ALL-MERCIFUL[1]

1. Dependence (*taʿalluq*):

You need this Name in order to attain to[2] the name that the world of creation does not know with regard to you, [although it is known in] the World of Command.[3]

1 In Arabic, the Name *al-Raḥmān*, as a name that is exclusive to God, cannot be applied to anyone but Him, as is the case with the Name *Allāh*. The translation of this divine Name requires, therefore, the prefix *All-*, which confers upon it in English the exclusive character that it has in Arabic, since the term All-Merciful or All-Compassionate can only be said of God. These translations of *al-Raḥmān* express, firstly, the poverty and need of all beings with respect to the creative Breath of the Merciful (*nafas al-Raḥmān*), and secondly, the com-passionate relationship which is established with all of them without exception.

2 The form *ḥaṣṣala*, from the root *ḥ-ṣ-l*, whose action noun is *taḥṣīl*, is used frequently in this treatise, especially in the sections on *taʿalluq* and *takhalluq*: it means 'to acquire, to achieve, to attain', but also 'to summarise, to condense, to abridge'. In Akbarian terminology, as with many others, this term takes on a technical meaning. The expression *taḥṣīl al-ism* designates, as far as one can see from its usage in this book, the actualising of knowledge in which the contemplative attains to the mystical perception of the Name: he or she attains to it, gaining access to intuitive, immediate and direct knowledge through being connected (*taʿalluq*) with the Name in question.

3 Or: '…that the world of creation hides from you, *since it is* below the World of Command'. The world of creatures or the world of mankind (*ʿālam al-khalq*) is ontologically below the World of Command (*ʿālam al-amr*), the Kingdom of the divine 'Be' (*kun*), the imperative through which beings come into existence. The 'name' that is known in the World of Command would thus be someone's real or true name, as opposed to the name by which they happen to be called by other people.

2. Realisation (*taḥaqquq*):

Due to its meaning, this Name, like the Name *Allāh*, pertains to the category of personal, exclusive names, in such a way that it can receive qualifiers but cannot be used to qualify anything. [Upon hearing this name, the Arab contemporaries of the Prophet] *asked: 'And what is al-Raḥmān*?' (Q 25:60)[4], and in so doing expressed their ignorance of it.[5] If this term had been part of their speech, [in a way that could be deduced by analogy] through etymological derivation, then they would have known it; and if it had seemed as familiar to them as the Name *Allāh*, they would not have expressed ignorance of it. When they were told: *Worship Allāh!* (Q 7:59)[6], they did not ask what *Allāh* was; rather, as was common among the idolaters, they said in their defence: *We worship them [i.e. idols] only that they might bring us near to Allāh* (Q 39:3).[7]

This is why we have included this Name in the category of personal names, because although this is a name that is derived from the word *raḥma* ('compassion'), the Arabs did not know this word with the letters *alif* and *lām* [of the definite article, i.e. *al-Raḥmān* as a particular Name]. The word had only been transmitted as the first term in the genitival phrase *Raḥmān al-Yamāma*[8], and I do not know

4 The whole verse reads: 'When they are told, "Prostrate yourselves to the Merciful", they say, "what is the Merciful? Are we to prostrate ourselves to what you bid us (merely because you command us to)?" And [this] increases their aversion.' See also Q 17:110.

5 The expression (*ankarū-hu*) also has a certain negating quality: 'they contradicted him'.

6 The whole verse reads: 'In the past We sent Noah to his people. He said, "O my people, serve God; you have no god other than Him. I fear for you the torment of a mighty day".'

7 The whole text of the verse reads: 'Truly pure religion belongs to God. Those who take protectors to His exclusion [saying], "We worship them only that they might bring us near to God". God will judge between them about that in which they differ. God does not guide those who are lying and ungrateful.'

8 A contemporary of the Prophet called Maslama or Musaylima was given this epithet, apparently because he preached in the name of *al-Raḥmān* in central Arabia (see Rodinson, *Mohammed*, p. 67, and *Noms*, p. 376). The Name *al-Raḥmān* is always used in the Quran with the definite article and, unlike *Raḥīm*, only to designate *Allāh*. However, according to Rodinson, 'We know now from inscriptions that this was the name given by the South Arabians to the God of the Jews and to God the Father in the Christian Trinity (following the Hebrew and Aramaic usage), using the form *Raḥmānān*, that is, with the South Arabian definite article as a suffix, "the Merciful"' (see *Mohammed*, p. 67). If we accept that the term was used to designate divinity among Jews and Christians in Arabia, then we must consider Gimaret's explanation: 'it was not that this way of designating the supreme divinity was unknown or incomprehensible; it was, quite simply, a foreign term, and they preferred to keep to the Name *Allāh* which they had always used' (*Noms*, p. 376; see J. Jomier, 'Le

if the impostor Maslama adopted this name after the Prophet narrated the Name *al-Raḥmān* [in the revelation] or if it occurred prior to that.

Whoever refutes the existence [of the Name *al-Raḥmān*] with the definite article (*alif lām*), [let him consider] that in the letter that Solomon wrote to Bilqīs it says: *In the Name of God, the Compassionate* (*al-Raḥmān*) (Q 27:30). Therefore, we affirm that the article determines the meaning [of the Name] in such a way that we do not view it as indefinite.[9] What we have expounded in this regard refers solely to the word *al-Raḥmān* in the Arabic language. Likewise, when the Prophet – may God bless and greet him with peace – wrote a letter to the associators[10], he wrote 'In the Name of God, the Compassionate (*al-Raḥmān*), the Merciful (*al-Raḥīm*)', and the associators said 'We do not know *al-Raḥmān*', since they only used to write 'In Your Name, O God (*Allāhumma*)'.

One of the things that confirms that this is a Name pertaining to the category of personal names is His Word, may He be Exalted: *Say: Call upon Allāh or call upon al-Raḥmān: by whatever Name you call upon Him [it is well]; for to Him belong the Most Beautiful Names* (Q 17:110). Therefore, [the divine revelation] shows that the meaning of the Name *Allāh* is identical to the meaning of the Name *al-Raḥmān*, since He said *To Him belong…* rather than 'To these two belong…' Consequently, the relationship of the servant with this Name, as far as realisation is concerned, is the same as the relationship that he has with the Name *Allāh*, about which we have already spoken.

Furthermore, the servant's realisation of this Name, by which it is

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nom divin al-Raḥmān dans le Coran', *Mélanges Massignon*, 2/365–6; S. Kjaer, 776–795). On Tha'lab's implausible theory that this Name might be of Hebrew origin, see *Noms*, pp. 375–7, and al-Rāzī, *Traité*, 2/14–8. Al-Rāzī, among other authors, remarks that 'Musaylima the impostor had himself called *al-Raḥmān*' (see *Traité*, 2/17). Ibn 'Arabī also comments that the impostor (*kadhdhāb*) Musaylima was called *Raḥmān* – see *Fut.*I.108 (*FM.* II:221–3). See the references in *FM.* II: p. 524 (no. 57).

9 The author seems to have in mind several meanings of a single verb form (Form IV, root *n-k-r*), so that this can also be translated as: 'we are not ignorant of it' or 'we do not alter/deny it'.

10 This refers to the letters sent to the Byzantine emperor Heraclius, the Persian emperor Khusraw II and others, each of which began with the words 'In the Name of God, the Compassionate the Merciful' (*bismi Llāh al-raḥmān al-raḥīm*) – see Martin Lings, *Muhammad: his life based on the earliest sources*, p. 260.

distinguished from the Name *Allāh*, lies in him having a [private] name, by way of the Face of the Real, resulting from the [direct] relationship between him and his Lord[11], which cannot be known by any other than God the Exalted: indeed, were the name to appear externally, it would be negated, just as happened in the case of *al-Raḥmān*.

One of the Gnostics was asked: 'How many substitutes (*abdāl*) are there?' 'Forty souls', he replied. Then he was asked: 'Why did you not say forty men?' – 'Because there may be women among them.'[12] The fact that for all of them, the one does not recognise [the knowledge of] the other points to that private name which lies between each of them and their Lord, when they appear to their companion. Such is the case of the appearance of Khiḍr to Moses – peace be upon them both – who [repeatedly] censured the former [disapproving of his behaviour because he did not understand it.][13]

11 On the relationship between the servant and his Lord as theopathic, see Corbin, *Creative Imagination*, pp. 110–2, 209 and 247–54. 'Everything that is manifested to the senses is therefore a form of an ideal reality of the world of Mystery (*maʿnā ghaybī*), a face (*wajh*) among the faces of God, that is to say, of the divine Names. To know this is to have the intuitive vision of mystic meanings (*kashf maʿnawī*)' (idem, p. 226).

12 The same conversation is reported in *Fut*.II.7, in a section devoted to the four Supports (*awtād*). Ibn ʿArabī here indicates that the 'forty people' correspond to the four typologies of the *awtād*, who are the mountain-like guardians of the four sides of the Kaʿba (east, west, south and north): namely, ʿAbd al-Ḥayy, ʿAbd al-ʿAlīm, ʿAbd al-Qādir and ʿAbd al-Murīd, the servants of the four primary divine Names. He is also suggesting that it is part of the nature of the *abdāl* (substitutes) that the one will not recognise the other (see also *Fut*.II.604 on the *manāzil al-abdāl*; *Tao*, 'Manliness and Chivalry', p. 268). Ibn ʿArabī often mentions the equality of men and women in spiritual attainment or 'manliness' (*rujūliyya*): 'Men and women participate in all the degrees, including that of the function of Pole (*quṭbiyya*)' (*Fut*.III.89). According to Ibn ʿArabī, strictly speaking, the *abdāl* number seven. In each one of the seven earthly climes there is a *badal* who governs as a representative of a prophet: Abraham, Moses, Aaron, Idrīs, Joseph, Jesus or Adam, respectively, and whose name corresponds to one of the seven divine Attributes (like the seven circumambulations of the Kaʿba): ʿAbd al-Ḥayy, ʿAbd al-ʿAlīm, ʿAbd al-Wadūd, ʿAbd al-Qādir, ʿAbd al-Shakūr, ʿAbd al-Samīʿ and ʿAbd al-Baṣīr. See Ibn ʿArabī, *The Four Pillars of Spiritual Transformation* (*Ḥilyat al-abdāl*), trans. by S. Hirtenstein, pp. 8–12. Ibn ʿArabī indicates that 'the substitutes (*abdāl*), properly speaking, number seven… but the People of God have also called the men of Rajab the *abdāl*, who number forty, and they have also been called the twelve *abdāl*… Whoever refers to the Rajabīs says that they number forty since at any moment there are forty (of them)' (*Fut*.II.7). See *Seal*, pp. 103–4; and on the spiritual category of the forty *rajabiyyūn*, Rajabīs or 'men of *Rajāb*', *ibid.*, p. 105.

13 See Q 18:60–82, where the story of the meeting between Moses and his companion, traditionally identified as Khaḍir/Khiḍr, is related.

3. Characterisation (*takhalluq*):

Taking on the characteristics of this Name is the same as being characterised by the Name *Allāh* – which we have already discussed – except that this Name, inasmuch as it is a derived name[14], does not pertain to the [same] category [as] the Name *Allāh*, which is a name that has not been derived [from any other].

Corresponding to this Name is universal mercy, which is the mercy of 'bringing into existence', according to His Word, Exalted is He: *My mercy embraces all things* (Q 7:156), which makes it fully extensive in its reach. From this universal mercy proceeds the compassion (*raḥma*) by which existent beings feel mutual empathy towards each other at all times and by which each has compassion on themselves. However, His Word *I shall ordain it*[15] proceeds from the Name *al-Raḥīm*, the Merciful, a matter upon which we differ from the Muʿtazilites.[16]

It is a feature of taking on the characteristics [of this Name] that the servant's compassion extends towards all that is other than *Allāh*, without distinction or differentiation of any kind, in a way required of him by universality, without this being linked to anything blameworthy in the eyes of the law. Abraham – peace be upon him – said: 'I have learned generosity (*karam*) from my Lord'.[17] And it is *Allāh* who bestows the gift of hitting the mark.

14 Lit. '…this Name, being impregnated by an aroma (*rā'iḥa*) of derivation…'. In other words, it is an intensive form (*faʿlān*) derived from *raḥma*.

15 See 3-2. The full text of this verse reads: '"Prescribe good for us in this world and in the next. We have turned to You." He said: "My punishment I inflict on those whom I wish, while My Mercy embraces all things; I shall ordain it for those who are God-aware, give in charity, and believe in Our signs…"' Q (7:156).

16 The Muʿtazilites were a rationalist school of philosophers originating in Baghdad in the 9th century. They held specific doctrines regarding human free will and predestination, in which divine justice (*ʿadl*) entails that each person is free to choose and act according to their choice, and they denied the possibility of intercession in the hereafter. The divergence of opinion mentioned here seems to refer to Ibn ʿArabī's doctrine concerning the ultimate triumph of *raḥma* over punishment and the final felicity in the hereafter.

17 This saying is also cited in *Fut*.II.362, as part of a longer account of Abraham meriting the name *al-Khalīl* ('intimate friend'). This text is also cited in a work attributed to al-Qāshānī, *Laṭā'if al-iʿlām*, 2/107, in which the author adds: 'He sustains them, even though they worship another.' It could also be a rabbinical tradition or from the Torah.

(3) AL-RAḤĪM

THE MOST MERCIFUL

1. Dependence (*taʿalluq*):

You need this Name in order to obtain the special mercy and grace which constitutes eternal happiness.

2. Realisation (*taḥaqquq*):

The [divine] Essence requires that both affliction[1] and well-being should exist, but the manifestation of the Avenger has no priority whatsoever over that of the Bestower of Grace. Understand, then! This Name is related to all good that does not implicitly bring with it any harm, and with all [apparent] harm that carries within it some good.

Thus it is possible [to understand] that this Name relates to [His Words]: *I shall ordain it (Mercy) for those who are God-aware* (Q 7:156), [by which God] has made it clear that [this grace] is limited and restricted, after revealing the absolute universal unconditionality [of general grace], in such a way that its relationship to the servant depends on this limitation.

1 The term *balā'* means 'affliction', 'sorrow', 'trial' or 'decomposition'. This notion of pain or trial, referred to so frequently in Akbarian texts, should be understood in the light of its meaning and alchemical function in the process of spiritual transformation.

3. Characterisation (*takhalluq*):

[Taking on the qualities of this Name consists in] the servant showing mercy towards anyone whom the divine Reality (*al-Ḥaqq*) has commanded him to have mercy upon. [However, this does not mean all people or in all circumstances, according to what was revealed in His words]: … *do not let pity for them seize you where it concerns the religion of Allāh* (Q 24:2).[2] [It has also been transmitted that] 'when [the Prophet] grew angry [for the sake of] *Allāh*, nothing could withstand his anger', and that '*Allāh* will show His wrath on the Day of Resurrection.'[3]

2 This verse refers specifically to the punishing of adulterers.

3 *Yawm al-qiyāma*, translated as 'the Day of Resurrection', refers to the reunion of souls whose bodies rise up from their graves to a standing position at the hour of Judgment. The hadith, also cited in *Fut*.I.350 and 572 (*FM.* V:324 and VIII:545), says: 'On the Day of Judgment, *Allāh* will show a wrath that He will never have shown before nor will He ever show thereafter' (see al-Tirmidhī, *Qiyāma* 10; Muslim, Īmān 327).

(4) *AL-MALIK*
THE KING, THE SOVEREIGN

1. Dependence (*taʿalluq*):

You need to ask for the help and support of the True Sovereign King – Transcendent is He – in that with which He has entrusted you [as His vicegerent, according to His Word]: *I will place a vicegerent on earth* (Q 2:30)[1], [and according to the hadith]: 'and every one of you is a shepherd'.[2]

2. Realisation (*taḥaqquq*):

The King is the One whose command is carried out efficiently, if His will is united to it, and who encounters no difficulty in anything that He wishes to carry out in His sovereign realm.

The same relationship [of the King to His kingdom] may also apply to the servant [as a king].

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1 The full verse reads: 'And [recall] when your Lord said to the angels, "I am going to put a deputy/representative on earth." They said, "Will You put in it someone who will wreak mischief in it, and will shed blood, while we glorify You with praise and declare You Holy?" He said, "I know what you do not know."' See also the following verse (2:31), in which it refers to God having 'taught Adam all the Names'. The knowledge of the Names is, in this passage, linked to the function of *khalīfa*. See *SPK*, pp. 239–48.

2 '…and is responsible for his vigilance' (al-Bukhārī, 7138; Muslim, 1829). That is to say, he is in charge of himself and of all that he has been entrusted with inasmuch as he is responsible for the 'land' of his Adamic body. On the relationship between land and body, see *Fut.*I.126–31, translated by Corbin, *Spiritual Body and Celestial Earth*, pp. 135–43; also *SPK*, p. 179.

3. Characterisation (*takhalluq*):

When the will of the servant is the will of the [divine] Reality, what the desired one wants necessarily occurs, in such a way that the Name King truly suits him. [For He has said]: '[The servant] does not cease to come closer to Me by way of supererogatory works until I am his hearing, his seeing, his hand and his support.[3]

All things are in need of the one who is in need of *Allāh*[4] [by virtue of] the reality of being made vicegerent, according to His Word: ... *to what I have created with My two hands* (Q 38:75)[5] and the saying of the Prophet – may God bless and preserve him: '*Allāh* created Adam according to His form.'[6]

Occasionally, the Name *Malik* can take on the meaning of *shadīd* [that is, 'Strong', 'Implacable', 'Intense'], this being a special description of the King in relation to His dominion (*mulk*), [the kingdom of creation]. Ibn al-Khaṭīm [used a verbal form from the same lexical root (*m-l-k*) in this sense when he] described throwing his spear [in a verse of poetry]:

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3 On this *ḥadīth qudsī*, that is, the divine Word transmitted through the mouth of the Prophet, see *Mishkāt* no. 91, p. 70; *Divine Word*, pp. 98, 173, *FM*. II: p. 512 (no. 68), and Morris, 'Seeking God's Face', *JMIAS* XVI, p. 17 n.24. In the most commonly used version, the hadith reads: 'Whoever treats a friend of Mine as an enemy, on him I declare war. My servant draws near to Me by nothing dearer to Me than that which I have established as a duty for him. And My servant does not cease to approach Me through supererogatory acts until I love him.And when I love him, I become his hearing with which he hears, his seeing with which he sees, his hand with which he grasps and his foot with which he walks. And if he asks Me [for something], I give it to him. If he seeks refuge with Me, I place him under My protection. In nothing do I hesitate so much as I hesitate [to take] the soul of a believer. He has a horror of death, and I have a horror of harming him.' See also 69-3. Ibn 'Arabī cites or alludes to various versions of this hadith very frequently. See for example *Fut*.I.203, 221, 488, 525 (*FM*. I:166; III:315; IV:582; V:268).

4 In other words, the servant *par excellence* or Universal Human, representative or delegate of God on earth.

5 The complete verse reads: '[He said,] "O Iblīs, what has prevented you from prostrating yourself to that which I have created with My two hands? Are you haughty, or are you one of the lofty ones?"' See *Summary*, no. 54 (*al-Ḥaqq*).

6 Or: 'in His image ('*alā ṣūrati-Hi*)'. On this *ḥadīth qudsī* and its sources see *Divine Word*, p. 151, and *FM*. I: pp. 497–8 (no. 5). Ibn 'Arabī frequently quotes and alludes to it. See for example: *Fut*.I.97, 106, 124, 136 (*FM*. II:122, 199, 207, 208). Less frequently, he cites the version 'in the image of the All-Merciful ('*alā ṣūrat al-Raḥmān*)' (see *Fut*.I.62; *FM*. I:498).

'I intensified (*malaktu*) the power of my hand with it as I enlarged the spear-hole', that is to say 'I strengthened…' [7]

7 *Malaktu* used in the sense of *shadadtu*, 'I strengthened'. This is the first hemistich, in *ṭawīl* metre, from a verse by the epic poet Qays Ibn al-Khaṭīm al-Awsī, quoted also by Ibn 'Arabī in the chapter of Lot (Lūṭ) in *Fuṣūṣ al-ḥikam* (p. 113; see *Dīwān Qays Ibn al-Khaṭīm*, ed. Nāṣir al-Dīn al-Asad, Beirut, 1991, p. 46). The second hemistich of the same verse says: 'until I could see through it to what lay behind it' (*yarā qā'imun min dīni-hā mā warā'a-hā*). The same verse is cited in *Fut*.I.158 and II.42 (*FM.* II:607 and XII:17), where the author also deals with the *takhalluq* of the Name al-Malik with the meaning of *shadīd*.

(5) *AL-QUDDŪS*

THE HOLY, THE UTTERLY PURE, HE WHO TRANSCENDS ALL IMPERFECTION

1. Dependence (*taʿalluq*):

You need this Name for the sanctification (*taqdīs*) of your essential being, so that it is purified from all that you are told to transcend, whether in the disposition of your character or in your actions.

2. Realisation (*taḥaqquq*):

The Holy is the One whose sublime Essence transcends all that cannot be attributed to Him in an absolute sense.

3. Characterisation (*takhalluq*):

[This consists in the awareness of] your essence as transcendent, whether in the spiritual realm or in the sensory realm, whether in general or in particular, from whatever is brought about by ignoble character traits[1], censurable faults in relation to fulfilling the Law, and aspirations that fall short of the position of supreme nearness, as in His Word: 'Neither My earth nor My heaven can contain Me, but the

1 The expression *safsāf al-akhlāq*, 'bad manners', 'rudeness', is contrasted with the notion of *makārim al-akhlāq*, 'noble character traits', and of *adab*, 'spiritual courtesy'. See the definition of Sufism (*taṣawwuf*) in his *Iṣṭilāḥāt.*

heart of My faithful servant does contain Me.'[2]

The Holy (*al-Quddūs*) only establishes an exclusive connection[3] with that which is sanctified (*muqaddas*). So make your essential being sanctified!

2 Ibn ʿArabī quotes this hadith relatively frequently. See, for example, *Fut.*I.24, 216, 264, 331 (*FM.* III:291; IV:238, 441, 444). See al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn* (*Bāb ʿajāʾib al-qalb*), 3/14, where the editor comments that he does not know the source of this hadith.

3 Ar: *taʿalluq ikhtiṣāṣī*, a technical phrase, thoroughly Akbarian in style, which means here the special, exclusive connection or privileged relationship of co-dependence with which God, in His role as the Holy – or another of His Names – distinguishes the servant in whom such a divine quality becomes manifest.

(6) *AL-SALĀM*

PEACE THROUGH PERFECTION, SAFETY, EVERLASTING SECURITY, FREEDOM FROM DEFECT OR LACK

1. Dependence (*taʿalluq*):

You need this Name in order to maintain the freedom or safety (*salāma*) of your essential being from whatever may befall you by way of defect or lack, and if such a thing should overcome you, in order to free you and preserve you from [the possibility of] it continuing and taking root.

2. Realisation (*taḥaqquq*):

Peace (*al-Salām*) is the condition of being free from all that is inconceivable in relation to Him.

3. Characterisation (*takhalluq*):

The difference between this Name and the Name *al-Quddūs*, the Holy, resides in the fact that [being characterised by] transcendence, with respect to the servant, can only take place after he has been sanctified in whatever he needs to be purified of. Peace (*al-Salām*) may be the same, but it is also possible that from the outset it protects the servant from the arising of defect or lack. The former aspect of peace and security (*salām*), which protects [the servant] from the repetition [of the defect], is a characteristic which it is desirable to take on, while that which occurs from the outset is the disposition of character by divine grace.

(7) *AL-MU'MIN*

THE FAITHFUL, THE PROTECTOR, THE BELIEVER, THE TRUSTWORTHY, HE WHO CONFIRMS THE TRUTH AND GRANTS SECURITY

1. Dependence (*taʿalluq*):

You need this [Name][1] in order that He may grant you sincere faith in all that He has revealed, so that you may be a true believer, since the meaning of this Name is *al-Muṣaddiq,* 'the One who accepts and confirms as true.'

Thus you need the Granter of Security to give you a power by which security (*amān*) is obtained in every breath that comes from you, according to whatever is appropriate in terms of honour, wealth and blood.[2]

1 From here onwards Ibn 'Arabī uses the abbreviated formula 'You need It/Him' to introduce the section on dependence, whereas previously he has explicitly said: 'You need this Name…'. Whether it is translated as 'this Name' or 'Him', it signifies *Allāh* in this particular aspect.

2 These three are mentioned together in a hadith reported by Abū Hurayra: 'A Muslim is the brother of a Muslim… all of a Muslim is forbidden for another Muslim: his honour, his wealth and his blood ('*irḍu-hu wa-mālu-hu wa- damu-hu*)' (al-Tirmidhī, 1927).

2. Realisation (*taḥaqquq*):

The Trustworthy (*mu'min*) is He who confirms the truthfulness of His prophets in all that they have declared in transmitting from Him through miracles, because of the special path [that they are on] when they reach the station of apostolic truthfulness.

Therefore, He is (1) the Confirmer [who proves the truthfulness of His messengers] and also (2) the Granter of Security to the soul of whoever He wishes among His servants. Through this relationship, the Name *al-Mu'min* may also be applied to the servant.

3. Characterisation (*takhalluq*):

When the servant confirms the truthfulness of every narration [from the prophets and messengers] in the cosmos, he is then a true believer (*mu'min*) [according to His Word] *...when God created you and that which you make* (Q 37:96). His confirming of truth is universal. When souls are safe from fear (*aminat*) with regard to that which might cause harm, whether it be to them or to others, then he has provided them with security and protection (*amān*). He is also a protector (*mu'min*) against *those who vex God and His Messenger* (Q 33:57).[3]

3 See below 99-2 (*al-Ṣabūr*).

(8) *AL-MUHAYMIN*

THE GUARDIAN, THE PROTECTOR, THE WATCHFUL[1]

1. Dependence (*taʿalluq*):

You need this [Name] in order that He may include you in the community of Muḥammad – may God bless and preserve him – that is, those who sincerely declare him to be truthful.

2. Realisation (*taḥaqquq*):

The function of divine guardianship (*muhayminiyya*) consists in bearing witness and testifying about [what one has seen of] things, protecting them and caring for them. This is why the [Names] the Preserver and Protector (*al-Ḥafīẓ*) and the Vigilant Observer (*al-Raqīb*) are implicitly contained [within this Name], since 'witnessing' means protection and close observation of all one's doings, whether in movement and at rest.

3. Characterisation (*takhalluq*):

[This consists of the acceptance of His Word:] *for you to be witnesses to the people* (Q 2:143). And this refers to everyone who is endowed with

1 The quadriliteral root of the Name *muhaymin* is *h-y-m-n*, a root in which the *hā'* has been added as a prefix to an existing triliteral root, *y-m-n*. This corresponds to the idea of extending the right hand (*yamīn*) over others for benediction and protection (cf. Jesus standing 'at the right hand' of the Lord), as well as the idea of taking an oath (*yamīn*) to guard and protect.

a voice, since the word *naws* [‘oscillation, vibration’, from the same lexical root as *nās*, ‘human beings’] means ‘voice, sound’, and this is said to be why human beings (*nās*) are so named.

But even greater than [being a witness to the people] is for you to become a truthful witness of Him who is witness to you, by observing His acts in the cosmos[2], so that you might know the applications of His wise ruling.

2 This phrase contains an intricate play of allusions that permits various interpretations and meanings simultaneously. The first scriptural reference is the verse cited above: ‘Thus We have made you an intermediate community for you to be witnesses to the people…’, whose text continues: ‘…and for the messenger to be a witness to you’ (Q 2:143). We have preferred the translation ‘intermediate community’ over the equally possible ‘centred community’ because in this context the mediatory nature of the community that receives the prophetic message and bears witness to it is brought into focus. Firstly, men of this community are witnesses to other men; and secondly, Muḥammad is a witness to them. Ibn ʿArabī considers a third perspective on this intermediate position: ‘even greater than [being a witness to the people] is for you to become a truthful witness of Him (lit. the one) who is witness to you’. On the one hand, this ‘one who’ (*man*) refers to God as Witness to the witnesses, but on the other hand, this expression can refer to the Messenger, which seems to be evident from the verse mentioned. If you belong to the community of Muḥammad, he is witness to you, to a fuller degree, and you are also witness to him, whether Muḥammad is considered in his temporal aspect, as the historical Prophet, or in his universal aspect, as the Reality of Muḥammad, the Perfect Human par excellence, the microcosmic synthesis of the cosmos. He who belongs to the community of Muḥammad is subject to the revealed Law, and follows the *sunna* of the Prophet, observing his worldly deeds and maintaining himself in conformity with his rulings, in such a way that he becomes a witness of the Prophet. Ultimately, it is always God Himself who is the Witness. Finally, the linguistic dimension, explicitly present throughout the text, must be pointed out. Ibn ʿArabī’s observations on the Name *al-Muhaymin* also refer, from a different perspective, to divine speech, to the existentiating word, to the verses or ‘signs’ (*āyāt*) of the Quran. The explanation that *nās* is derived from *naws* owes itself to this linguistic dimension. Ibn ʿArabī writes: ‘…that you might be witnesses of those gifted with speech…’ How? Through the memorisation (*ḥifẓ*) and the recitation of the Quran along with the observance of the movements and the rests, that is to say, the vowels and the signs of quiescence – which refers to the reading of the signs of existence – the human being may be witness of the Quran which is witness of him, watching the acts of God in the Quran of the cosmos or in the verses revealed in the Book, making pauses in the correct places and informing himself of the places where the different kinds of knowledge reside. The ‘things’ of the manifest world are, in this sense, divine words, acts of God. The truthful confirmers (*muṣaddiqūn*) are, therefore, witnesses who read and transmit divine verses and are, as such, an intermediate community between Muḥammad – who communicates what God reveals – and those who listen to the message. On the relation of the terms *muhaymin* and *muṣaddiq*, see Q 5:48: ‘We have sent down to you the Scripture in truth, confirming (*muṣaddiq*) all the Scripture revealed before it, and a watcher/guardian (*muhaymin*) over it’.

(9) *AL-ʿAZĪZ*

THE MIGHTY, THE INACCESSIBLE, THE IRRESISTIBLE, THE INESTIMABLE, THE VICTORIOUS, THE DEAR

1. Dependence (*taʿalluq*):

You need this [Name] in order that the Real (*al-Ḥaqq*) may be your hearing and your sight.[1] This abode [in which the Lord is the hearing and the sight with which the servant sees and hears] unites two aspects within itself: inaccessibility and irresistible superiority. Both meanings befit this Name.

2. Realisation (*taḥaqquq*):

[The verse that says:] *There is nothing like Him* (Q 42:11) [can be read in two different ways] depending on whether we regard the particle *kāf* as a mere addition or as a preposition of similarity.[2]

1 Lit. 'you need the Real to be your hearing and your sight'. Allusion to the tradition mentioned about achieving nearness by way of additional, non-obligatory works of devotion. See above 4-3.

2 The complete verse reads: 'the Creator of the heavens and the earth, He has appointed for you, from yourselves, pairs, and also pairs from livestock, in which He gives you increase. There is nothing like Him (*ka-mithli-Hi*), the Hearing, the Seeing.' If the initial letter /k/ (*kāf*) in *ka-mithli-Hi* is considered to be a prefix to the proper preposition *mithl* ('like'), a mere repetitive addition, the verse negates any similarity ('There is nothing like Him'); if it is regarded as a preposition prefixed to the noun *mithl*, 'similarity/likeness', the verse affirms the similarity ('There is nothing like His Likeness'). The term *mithliyya*, derived from the word *mithl*, always refers to Q 42:11, a verse that is open, according to Akbarian hermeneutics, to these two complementary readings. According to Ibn ʿArabī's

3. Characterisation (*takhalluq*):

[Being characterised by this Name is expressed in the verses:] *There is nothing like His Likeness* (Q 42:11); *I will place a deputy on earth* (Q 2:30); *... to what I have created with My two hands* (Q 38:75);[3] [and in the hadith:] '*Allāh* created Adam according to His form'. [In this reading of Q 42:11], the prepositional prefix *kāf* ('like') introduces an [abstract] noun, and the transcendence [of the Likeness] is affirmed, as [the verse] denies that there is anything similar to His Likeness, [that is to say, to the one who is like Him, His Adamic vicegerent].

understanding of the second reading, the verse affirms a likeness with relation to God, that is to say, the existence of a like to Him, at the same time as negating any similarity with respect to His like, to whom nothing can be similar. And this 'like' (*mithl*) that has no likeness is the Universal Human, created 'according to the form of the Compassionate (*ʿalā ṣūrati l-Raḥmān*)'. These two points of view correspond to the two aspects of the Name *al-ʿAzīz*, inaccessibility (*manʿ*) and irresistible superiority or victoriousness (*ghalaba*), as well as to the doctrines of incomparability and similarity, whose duality – two apparently irreconcilable opposites – is resolved in the union of opposites in the mystery of Unity, as two inseparable poles of a single reality. This section of 'realisation' reconciles the two meanings of the name – Inaccessible and Irresistible – with the two readings of the verse: He is Inaccessible insofar as He is Incomparable, since 'nothing is like Him'; and He is Irresistible and Inestimable, insofar as His likeness is beyond comparison. The 'characterisation' is necessarily linked, by definition, to this second aspect of the name: *al-ʿAzīz* as the One who prevails.

3 These two verses are situated in the same context: God announces to the angels the creation of Adam, His vicegerent on the earth, to whom He has taught the names of all beings. The angels prostrate themselves to Adam at God's command, all except Iblīs, who rebels and is cursed. See Q 2:28–39 and 3:71–88. On the 'hands of God', mentioned in Q 38:75, see the chapter 'The two hands of God' in S. Murata, *The Tao of Islam*, pp. 81–114 (especially pp. 88–92, on the meaning of the two hands in *al-Futūḥāt al-Makkiyya* and *Fuṣūṣ al-ḥikam*). Here the two hands are evidently linked to the two meanings of the Name *al-ʿAzīz*. In *Fut.* II.70, Ibn ʿArabī explains that 'hand' means both power and blessing (see *Tao*, p. 89): power corresponds to impediment (*manʿ*), that is, to the Name *al-ʿAzīz*, the Mighty, the Inaccessible, the Uncontainable, inasmuch it is a name of Majesty; blessing corresponds, however, to predominating (*ghalaba*), to the Name *al-ʿAzīz* as the Victorious, the Inestimable, the Most Esteemed, inasmuch it is as a name of Beauty. Both hands correspond to the aspects of divine incomparability and similarity, respectively.

This relationship of similarity is a linguistic fact and not a rational concept[4], since it is founded on the accuracy of the Quranic text whose revelation descended in the Arabic language.[5]

This is, therefore, the way in which the servant may participate[6] in this Name.

4 Lit. 'The similarity is linguistic, not intellectual (*lughawiyya lā ʿaqliyya*)'. Ms. B adds the following: '…for similarity conceived in a rational manner (*mithliyya ʿaqliyya*) involves a [dualistic] association, the participation (*ishtirāk*) [of man with God], and takes into account neither the limit (*ḥadd*) nor the reality that exists behind the person's attributes'. That is, it does not take into account the limit that distinguishes the Lord's condition from the servant's condition and by which God is God and the servant is the servant and remains as such, without any participation in divinity, since his attribute is simply servanthood.

5 The Quran often insists on the fact that the Quranic revelation descended in the Arabic language: 'Thus We have revealed to you a Recitation in Arabic (an Arabic Quran)…' (Q 42:7). See also Q 12:2, 13:37, 20:113 et passim. In fact, all Quranic mentions of the adjective 'Arabī, meaning 'the Arabic language' – 11 in total – are directly related to the Arabic nature of this revelation.

6 The term *ḥaẓẓ* ('share', 'portion'), which Ibn ʿArabī employs on various occasions in this treatise, has been taken from al-Ghazālī, who uses it in his *Maqṣad* several times at the beginning of the sections known as *tanbīh*, advice, relating to the participation of the servant in each Name.

(10) *AL-JABBĀR*

THE RESTORER, THE ONE WHO SETS TO RIGHTS, THE DOMINATING, THE INEXORABLE COMPELLER, THE RE-INTEGRATOR, THE RE-ESTABLISHER

1. Dependence (*taʿalluq*):

You need this [Name] so that you may attain to [the power[1] of] command which entails your limbs and interior relinquishing command to you, as well as everyone and everything to which your will is linked, so that they are subject to what you wish.

2. Realisation (*taḥaqquq*):

The Name *al-Jabbār* is derived from the verbal form *jabara*, and not from the form *ajbara*[2], since the nominal form *faʿʿāl* in the Arabic

1 This 'power' refers to the *khilāfa* of the human being, where the human is the representative of God towards both his own self and body as well as to others.

2 The verb *jabara* in Form I, like *ajbara* in Form IV, means 'to force, oblige, constrain', but also means, unlike Form IV, 'to re-establish, re-integrate, succour, replace…'. This is the case of a bone that has been broken or two pieces of cloth that need mending: the original is whole and complete, and by its nature demands a reintegration when a rupture or breakage has occurred. 'Sometimes God gives… through the Restorer (*jabbār*), where He looks into the issue and what is required' (*Fuṣūṣ*, ed. Kılıç, p. 41).This is why the name Jibrīl (Gabriel) is connected to the presence of *Jabarūt*, and is the one who restores the clarity and unity of revelation. Ibn ʿArabī indicates with this commentary, that the Name *al-Jabbār*, a name of Majesty, contains – as with other Names – its corresponding aspect of Beauty. The inexorable force (*jabr*) that compels the servant to comply with the divine will

language is not derived from *afʿala* (Form IV), but from *faʿala* (Form I). The only exception to this is the term *darrāk*, 'attaining much or having great perception', which is derived from *adraka* (Form IV), 'to attain, to perceive'.[3]

The One who sets to rights (*al-Jabbār*) is, therefore, He who gives succour to and obliges 'what is not Him' so that it may carry out [all] that He desires, whether in itself or from itself[4], and there is nothing that can stop His coercive force (*ijbār*).

and return to his original nature derives from the nature of the individuation which has to be the way it is, and is therefore, ultimately, under mercy, a divine grace that re-establishes, re-integrates or succours.

3 In fact, Form I of the root *d-r-k* * /*daraka*/ does not feature in Arabic dictionaries, and the meaning of *darrāk*, 'he who reaches what he aims for', can be explained by turning to the usage of the active participle of Form IV of the same root, *mudrik*. On the form *faʿʿāl* in this context, see Henri Fleisch in his *Traité de Philologie Arabe*, 78g-h, pp. 365–6; *Lisān al-ʿArab*, p.1363 where *rajul darrāk* is described as *mudrik kathīr al-idrāk*; Lane, *Lexicon*, p. 881.

4 This sentence can be understood in different ways because of the ambiguity of the pronouns: as 'what is not Him' carrying out His will in itself, within itself, and as carrying it out 'from itself' in something else, outside of itself; or as 'what is not Him' carrying out His will while immersed in Him, unconsciously, or 'from Him' (*min-Hu*), in conscious obedience to His order. One of the meanings of *jabr* is 'inexorability, predestination'. Ultimately, in the existential plane of the command of the *amr takwīnī* – unlike the *amr taklīfī* – no-one can resist the divine will.

3. Characterisation (*takhalluq*):

[The servant is characterised by this Name by] acting with spiritual energy[5], [as is reflected in the following verses] …*[you were creating from clay shapes like those of birds, by My permission;] and you were blowing into them and they became birds, by My permission* (Q 5:110); …*then call to them and they will come running to you* (Q 2:260).[6]

5 *Himma* – creative, spiritual aspiration or concentration of the heart – is the energy active in mankind, who may utilise it as a means to have some effect or produce something whose maintenance depends on it. Various names are applied to *himma*, such as 'veracity' or 'presence', due to its diverse aspects and functions: the noetic function, the theophanic function… According to Ibn ʿArabī, the best name to use for it is 'divine assistance and grace' (*al-ʿināya al-ilāhiyya*). See *SPK*, '*himma*' and '*karāma*'.

6 Ibn ʿArabī cites fragments of two verses sequentially, the first of which refers to Jesus while the second refers to Abraham. As is the case in almost all Quranic citations in this treatise – which is common in all the works of the Shaykh al-Akbar, given that he assumes that his readers have a certain familiarity with the Quran – both fragments feature in the text of the mss. without any mark or pause between them. It is interesting in this case that there is a perfect grammatical coherence between the two decontextualised fragments, so that they can be read one after the other as part of the same logical sequence.In this way, by establishing a continuity between the two passages, the author alludes emphatically to the correspondence between the marvels brought about in different situations by Jesus and Abraham, by the permission or command of God, which exemplify – according to the context – the respective modalities of the *himma* of these two prophets. In particular, in relation to the Name *al-Jabbār* they both concern the restoring of life to birds, which are primary symbols of the spirit.

(11) *AL-MUTAKABBIR*

THE SELF-MAGNIFIED, THE PROUD, THE ELEVATED, THE EXALTED, THE SUBLIMELY DIGNIFIED

1. Dependence (*taʿalluq*):

You need this Name in order that He may establish for you this rank [of exaltation] insofar as it is a reality for you, even if that is only figurative in His Presence.

2. Realisation (*taḥaqquq*):

His greatness (*kibriyāʾ*)[1] is not [an attitude of pride] deriving from an ability to act, but only [sublime exaltation] due to all that He has revealed to us about His subtle, hidden kindnesses, such as His rejoicing at the contrition of His servant or other similar things.[2] After this [kindness] He manifests to you as *the doer of what He wishes* (Q 85:16) and in [the verse] *There is nothing like Him* (Q 42:11), He became for

1 The term *kibriyāʾ* – from the root *k-b-r*, like the Names *al-Kabīr* or *al-Mutakabbir* and the term *takabbur* which appear below – means 'pride, arrogance', but also 'nobility, sublimity'. J. Vernet and J. Cortés interpret it respectively as 'lordliness, grandeur' and 'domination, majesty'. See both mentions of this term in Q 10:78 and 45:37.

2 Reference to a well-known hadith, transmitted with several variants in different versions, in which these terms are used: 'God is happier at the repentance of one of His servants than any of you would be upon finding your lost camel in the desert'. See Muslim, *Tawba* 1–9; al-Bukhārī, *Daʿawāt* 4.

you so exalted and sublime (*mutakabbir*) that [it is not possible for you] to contemplate this place of contemplation.[3]

3. Characterisation (*takhalluq*):

The acquisition of the attribute of 'greatness' consists in becoming more elevated or dignified (*takabbur*).[4] This acquisition can only belong to the servant, for he is the one most fitting for it. [As the Most High has said:] *Thus God sets a seal on every dignified, re-integrating heart* (Q 40:35).[5] So He qualified the servant with this. The one who is happily and fully characterised by the Name[6] participates in it by being made more elevated and dignified in [freeing] his servanthood – which is the place of [receiving] the effects [of the Names] – from being influenced by any created being in any way. Thus he realises himself as exalted above these [effects] rather than being elevated over them: through

3 That is to say, that He transcends the possibility that the manifestation of this Name, as a name of Majesty, may be contemplated in all its sublimity. It can be inferred from the usage of the term *mashhad* in this context that, in theory, any divine Name – or any Quranic verse, if the expression refers solely to Q 42:11 – is a 'place of contemplation' (*mashhad*). This Name, as a reality *in divinis* (*taḥaqquq*), in its aspect of glorious exaltation – expressed in the verse mentioned from the perspective of incomparability – transcends the possibility of being fully contemplated. The contemplation of its onomatophany is therefore restricted to its aspect of Beauty.

4 The reflexive verbal substantive of Form V, from which the participle *mutakabbir* is formed. Ibn ʿArabī goes on to deal with pride – or haughtiness – from the positive perspective, which corresponds to it as a divine attribute. In this context, the term must be understood to mean 'dignity' or 'honorable pride', rather than arrogant vanity or ignorant haughtiness. To become proud or to grow greater with dignity, inasmuch as it is an acquisition or achievement, is more fitting for the condition of servanthood, since God, as *Mutakabbir*, is the source of dignity and pride, and it is not fitting to attribute any process of acquisition to Him.

5 The full text of this verse, whose beginning refers, according to the usual interpretation, to the arrogant ones who usurp and appropriate authority, reads as follows: 'those who engage in disputes concerning the Sign of God without any authority that has come to them. That is deeply detestable to God and to those who believe. Thus *Allāh* sets a seal on every arrogant (*mutakabbir*), obstinate (*jabbār*) heart' (Q 40:35). Ibn ʿArabī thus counters this reading, without negating it, and offers us another possible interpretation of the verse in which the terms *mutakabbir* and *jabbār* do not have a pejorative quality, but rather a positive one, meaning respectively 'proud of his condition of servanthood', 'dominator of his passions or fulfiller of the divine will'. Both terms are likewise associated, this time as Names of God, in Q 59:23.

6 The expression *al-mutakhalliq al-saʿīd* ('the happy adopter') implies fulfilling the praiseworthy characteristics of the Name. Ulucami 1581 (fol. 117b) reads: *al-mutakhalliq al-baʿīd* ('the adopter who is far').

this exaltation he will be praised, unless it is [generally] required in the revealed Law[7], while through elevation [over others] he will be censured, unless it is required in the Law – and all this while necessarily preserving the soundness of the interior.

7 In which case, due to its obligatory nature, it would not be considered particularly praiseworthy.

(12) *AL-KHĀLIQ*

THE CREATOR, THE DETERMINER, THE ONE WHO BRINGS INTO EXISTENCE[1]

1. Dependence (*taʿalluq*):

You need this [Name] in order that (1) [you may] attain the right thing in what is predetermined, and that (2) He may help you, with His divine assistance, to bring into existence the works that have been prescribed for you.[2]

2. Realisation (*taḥaqquq*):

The Creator is He who plans and predetermines things prior to bringing their [immutable] essences into being. It is also He who

1 Elsewhere Ibn ʿArabī mentions that 'it is known for certain that the *Khāliq* is an attribute that is unique to God, and cannot be applied to anyone other than God' (*Fut*.I.712).

2 He uses the term *ījād*, 'bringing into existence'. No deed can be carried out without divine help (*maʿūna*) in its prior existentiation. In other words, the help of the Creator (*al-Khāliq*) in the predetermination (*taqdīr*) of a deed is the indispensable prerequisite for its realisation. But note that the author does not say 'your need for Him to make deeds exist' but 'your need that He may aid you in the existentiation of deeds'. It can be understood that His succour consists directly in the existentiation of deeds, without the mediation of the will of the servant, since '(God is) the Doer of what He wishes' (Q 85:16) or, that His succour consists in helping the servant to bring his own works into existence. From the second perspective – which does not stand in contradiction to the first – predetermination does not annul the reality of free will. Faithfully following Quranic hermeneutics, Ibn ʿArabī recognises the free choice of human volition.

subsequently brings their essences into being in the second level of their predetermination.[3] This is the meaning of the word *al-Khāliq*.

3. Characterisation (*takhalluq*):

After [the servant's sincere] petition for what we have mentioned in the section on dependence, God – Exalted is He – grants him knowledge of the predetermination of things, in such a way that he may conceive of them within himself as the best and most beautiful of creation with the most marvellous harmony. Then, [after having predetermined them, the servant] manifests the essences of things externally by his own hand[4], thus giving them existence, so that he is both the one who predetermines and the one who gives existence to what he has already determined. If this were not so – which is impossible – the ultimate reality of the subjection of the servant to the legal prescriptions would be abolished, and His Word, Exalted is He, *He who acts righteously does so for himself* (Q 41:46)[5] would be invalidated. And as for every [righteous] act whose performance is attributed to the created being [in the Quran], were it not for what God knows about how the servant is related to it being brought into

3 The process of creation (*khalq*), [pre]determination (*taqdīr*) or existentiation (*ījād*) has three stages:
Predetermination of things (*taqdīr al-ashyā'*) – first level of *taqdīr*.
Determination of the essences of things (*taqdīr aʿyān al-ashyā'*) – second level.
Existentiation of the accidental properties of things (*ījād al-aʿrāḍ*) – third level of *taqdīr* (see below 14-2).
To these levels correspond the respective divine names (*al-Khāliq al-Bāri' al-Musawwir* in Q 59:24, relating to creation. In the case of *al-Bāri'* this correspondence is not exclusive, since the Name *al-Khāliq* also participates in the second level, keeping a partially synonymous relationship or semantic intersection with *al-Bāri'* in this sense. We could also speak of a partial synonymy between the terms *khalq*, *taqdīr* and *ījād* as Ibn ʿArabī uses them in this context, with a wide field of intersection. See *Maqṣad*, pp. 12–14, who makes a slightly different distinction between the Creator (*al-Khāliq*), who plans what is to be created (*muqaddir*) like an architect, the Producer (*al-Bāri'*) who initiates existence like a builder, and the Fashioner (*al-Muṣawwir*) who arranges the forms that have been invented in the best way, like a decorator.

4 Ar. *ʿalā yadi-hi*, that is, by his mediation, by his action, by means of the power that has been conferred upon him for that task.

5 The full text reads: 'He who acts righteously does so for himself; he who does wrong does so against himself. Your Lord is not a wrong-doer to His servants.' (Q 41:46). See also Q 45:15.

existence, He would not have ascribed them to him, nor would He ascribe [all the acts He ascribes] to him[6], and God is most truthful and trustworthy in His Word.

The simplest [way to understand this ascription is to consider] that God – Exalted is He – creates the action for the servant when the latter possesses the will to carry it out.

6 On the complex question of the attribution of deeds, the involvement of the servant in the process of the existentiation of deeds and the participation of his desire and will (*irāda*) in their realisation, see, among other relevant passages, *Fut.*II.204 and 681.

(13) *AL-BĀRI'*

THE MAKER, THE PRODUCER, THE WHOLE, THE FREE FROM DEFECT

1. Dependence (*ta'alluq*):

Your need of this [Name] is like your need of [the Name] *al-Khāliq* – in the sense of 'the One who brings into existence' (*al-Mūjid*) – and also like your need of [the Name] *al-Salām* ('Flawless Peace'), as [this Name] brings together [both aspects].

2. Realisation (*taḥaqquq*):

[This is] like the realisation of *al-Khāliq* in the sense of 'the One who brings into existence'; it can also mean 'He to Whom the fact of having made the creation adds no characteristic that He did not already have [in eternity]', and for this reason [He says in the Quran]: *The One who brings into existence (al-Khāliq*), the Whole (*al-Bāri')* (Q 59:24), that is to say, exempt from defect, free from what we have mentioned.

Amongst human beings[1], it happens that when someone produces something unprecedented, creating it with extraordinary originality and mastery, normally a trace, an impression, of the joy and delight [produced as an effect of such an experience] will remain in them. However, God [as the Producer] is free (*barī*) from this and unchanging (*bāri'*).

1 Lit. '*human* creatures' (*makhlūqūn*). The Shaykh uses here an unusual plural of the passive participle in order to specify that it refers to rational beings and not creation in general.

3. Characterisation (*takhalluq*):

On a certain occasion, 'Umar Ibn al-Khaṭṭāb entered the place where Abū Bakr al-Ṣiddīq was – may God be satisfied with them both. Since Abū Bakr had been ill, 'Umar asked him: 'How did you rise today?' 'In good health (*bāri'*), if God wills, Exalted is He,' Abū Bakr replied, and when he said 'in good health' he meant free and safe (*sālim*) from his illness.

The servant taking on the qualities of this Name consists in him being free (*bāri'*) from the influence of created beings and others; on the contrary, he is the one who influences them due to his realisation of his Lord.[2]

2 That is, because of his realisation (*taḥaqquq*) of his condition as a servant of his personal Lord (*rabb*), knowledge of Whom implies knowledge of himself.

(14) *AL-MUṢAWWIR*

THE SHAPER, THE GIVER OF FORM, THE FASHIONER

1. Dependence (*taʿalluq*):

You need this [Name] in order to give form to meanings which, when they arise in you, bring you to Him.[1]

2. Realisation (*taḥaqquq*):

The Shaper is He who brings the accidental properties into existence, which constitutes the third level of determination (*taqđīr*) and the bringing into existence of the [concrete] entities, that is to say, the

1 In glossing this chapter, the author of *Tadhkirat al-fawā'id* (Carullah Ef. 992, fol. 80a) adds the following commentary: 'The Name *al-Khāliq* is the one that predestines forms, the Name *al-Bāri'* shapes spiritual and imaginal forms and the Name *al-Muṣawwir* gives shape to the sensible forms […]. The servant is characterised by this Name when he gives form to intelligible things which, when they appear to him, grant him eternal happiness. These forms are those of the sciences, true intuitive knowledge and acts of worship…'. On *Tadhkirat al-fawā'id*, see P. Beneito, 'An Unknown Akbarian of the Thirteenth-Fourteenth Century: Ibn Ṭāhir, the Author of *Laṭā'if al-Iʿlām* and his Works', ASAFAS, Kyoto Univ., 2000.

substances.[2] Because of this, [the Names] 'the Creator, the Maker, the Shaper' appear in the Quran in this order.[3]

3. Characterisation (*takhalluq*):

[This attribute] is necessarily[4] actualised in the servant. So what remains is that he should be awakened to bringing into existence specific forms in which his true fulfilment is to be found. And these are the forms of the acts of worship and direct knowledges whose actualisation has been prescribed.[5]

2 Ibn ʿArabī equates the terms 'entity' (*ʿayn*) and 'substance' (*jawhar*) in this context. Theologians from the Ashʿarī school maintain that the universe is composed of substances (*jawāhir*) and accidents (*aʿrāḍ*), and that substances remain constant while the accidents do not remain for two consecutive seconds.
Ibn ʿArabī postulates, however, that both substance and accidents are incessantly being recreated. In expounding the idea of a constant renewal of creation at every moment, the Shaykh refers frequently to similar theories by Ashʿarī thinkers, whose vision he nonetheless considers to be incomplete. 'The Ashʿarīs did not understand that the entire universe (*ʿālam*) is the conjunction of accidents (*majmūʿ aʿrāḍ*) which changes at every moment (*zamān*), since [according to the Ashʿarīs] "accidents do not remain for two moments"' (*Fuṣūṣ*, pp. 109–11). In this section, we understand that the existentiation of accidents is part of the determination or existentiation of concrete entities (*aʿyān*), that is, of substances inasmuch as accidents of a single essence of the universe, the Breath of the All-Compassionate (*nafas al-Raḥmān*). It may be understood, in the Akbarian cosmovision, that both 'substances' and 'accidents' are ultimately accidents, that is to say, effects of immutable entities in existence, individual identities that are visible, unrepeatable and in continual flux. See *Fut.*II.677 and III.452; *SPK,* p. 97.

3 The order of these three Names relating to the *process* of creation, *al-Khāliq*, *al-Bāriʾ*, *al-Muṣawwir*, serves Ibn ʿArabī as a reference and scriptural basis for establishing a direct correspondence between the three respective degrees of determination (*taqdīr*). See above 12-2 (*al-Khāliq*), note 3.

4 Ar: *bi-l-ḍarūra*. Ulucami 1581 (fol. 117b) has the alternative: *bi-l-ṣūra*, in which case this means: '[This attribute] is actualised in [every] servant by virtue of the [Adamic] form'.

5 That is, imposed as Law, whether in the Quran or the Tradition or Sunna of Islam or in other previous revelations that have been endowed with a prophetic legislation.

(15) *AL-GHAFFĀR*

HE WHO VEILS [IN GRACE], THE PROTECTOR[1], THE COVERER

1. Dependence (*taʿalluq*):

You need this [Name] in order [that He may cover you with] a protective veil that preserves you from everlasting misery.[2]

2. Realisation (*taḥaqquq*):

In consideration of giving existence to created beings, [the Name *al-Ghaffār*] is the means by which God protects and veils them[3] from having their lifeblood and individual eye-entities annihilated by the glorious splendours of His Face.[4] Then He made descend upon each

1 In the sense of *al-Sattār*, He who protects with a veil. We may note that this Name *al-Ghaffār* appears here precisely after the three Names of Creation, most probably in connection with its other meaning as the One who brings into manifestation through veiling or who veils Himself by manifesting, as becomes clear in the Realisation section.

2 *Shaqāwat al-abad*, the opposite of *saʿādat al-abad*, 'eternal felicity', used in the section on *taʿalluq* of the Name *al-Raḥīm* (3-1). This everlasting misery or wretchedness might be understood as signifying the sense of being separate from Him, whether in this world or the next.

3 Lit. 'that by way of which He has protected them (*mā satara-hum bi-hi*)'. He does not say 'who' (*man*) but 'what' (*mā*), highlighting the fact that a divine Name is not a distinct personal identity of God, but one of the many aspects in which He reveals Himself.

4 Allusion to the prophetic tradition in which God has seventy veils of light: 'If these veils were drawn aside, the glories of His Face (*subuḥāt wajhi-Hi*) would annihilate every being that saw it.' See Muslim, *Īmān*, 293; Ibn Mājah, *Muqaddima*, 13. See also *Contemplations* ch. 3, p. 39.

and every one of them a protective veil that keeps their existence from harm.[5]

3. Characterisation (*takhalluq*):

This is, on the one hand, similar to realisation (*taḥaqquq*). It also consists in you deliberately concealing from others what you would wish to be hidden from yourself, in you protecting yourself from opposition and discord with the protective veil of conformity and concord, both externally and internally, and in you veiling your spiritual station in the realm where essential reality does not lead to it being unveiled. This characterisation is necessary in the Final Abode at the moment when He manifests Himself in a form that is denied[6], and you recognise that it is He [who is revealed there], and where spiritual courtesy requires you to hide Him in that Abode and not to call anyone's attention to Him, so that you are in conformity with what the Real desires.

5 The verb used in this phrase is *anzala*, which means 'to make descend, bring down' and also 'to reveal', that is, 'to cause the revelation to descend'. The 'veil' mentioned here could be, among other things, an allusion to the Quran, a guide but also a 'protective veil' (see *Contemplations* p. 49). The term 'lifeblood' (*muhaj*, plural of *muhja*) also means 'soul, heart, the best of oneself'.

6 Allusion to the hadith about the transformation mentioned in the introduction (see *Mishkāt*, 26th *ḥadīth qudsī*, p. 45). The passage of the hadith that describes this denial reads: 'God will reunite the people on the Day of Judgment […] Then God will appear before them in a different form to that which they recognise and He will say: "I am your Lord". They will reply: "We take refuge from you with our Lord. We will stay here until our Lord comes. When He appears, we will recognise Him." Then God will appear to them in the form that they recognise and He will say: "I am your Lord". They will reply: "Truly You are our Lord" and they will follow [this form].'

(16) *AL-QAHHĀR*

THE DOMINATING, THE SUBJUGATOR, THE SUBDUER, HE OF IRRESISTIBLE POWER

1. Dependence (*taʿalluq*):

You need this [Name] in order to help you gain victory and strong support.[1]

2. Realisation (*taḥaqquq*):

This Name is in opposition to any pretension to lordship that God has created in His creatures.[2]

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1 Among other meanings, this may be understood as victory (*nuṣra*) over falsehood and strong support (*taʾyīd*) for and by the truth.

2 That is, to any pretension (*daʿwā*, pl. *daʿāwā*) on the part of the servant (*ʿabd*) to the lordly condition of his Lord (*rabb*). The Name *al-Qahhār*, therefore, opposes such assertions with His irresistible power (*qahr*). *Muqābala* ('in opposition') means both 'encounter, meeting, correspondence' and 'opposition, antithesis'. In this case, the Name *al-Qahhār* displays itself in antithesis to the pretensions of the servant to lordliness, to which it is opposed. On the one hand, He helps the servant with His aid and support in the realisation of his servanthood; on the other, He oppresses and reduces the pretensions of anyone whose condition does not correspond to this, which is likewise 'aid' (*nuṣra*) and 'confirmation' (*taʾyīd*), since He prevents and combats the pretension of the servant to lordliness, which cannot be beneficial, by helping him know and realise his real condition. In any case, whether it is shown in directly or indirectly positive terms, the 'irresistible force' (*qahr*) of the Dominator must be understood as a divine grace. It being God Himself Who has created these pretensions, they must necessarily have a functional, positive aspect in the development of the human cognitive function. Were it not for his propensity towards his passions and pretensions to lordliness, man would not know the limits of his condition.

3. Characterisation (*takhalluq*):

Since the servant is commanded to reject his passions and combat his enemies by dominating them[3], he rejects, restrains and overcomes them. Then he can then truly be considered to participate in this Name.[4] He is one whose irresistible power (*qahr*) increases by confronting those who dispute [with him].

3 The term *istīlā'*, 'to take charge of', 'to take possession of', means in this context to dominate one's passions and to conquer one's enemies.

4 Lit. 'he takes part in this Name'. The term *naṣīb*, 'part, portion, sort', is used here in the same sense as the term *ḥaẓẓ* ('share').

(17) *AL-WAHHĀB*

THE BOUNTEOUS, THE ONE WHO GIVES FREELY, THE BESTOWER OF PURE BLESSING AND INSPIRATION

1. Dependence (*taʿalluq*):

You need this [Name] in order to be able to elevate your aims [by rising beyond self-interest] in carrying out [your] deeds.[1]

2. Realisation (*taḥaqquq*):

It is He who bestows pure blessings, disinterestedly and compassionately, free from all personal agendas that could be associated with the act of giving on the part of the one who gives. This may take place[2] in relation to the Real and on the part of the created being.

1 In other words, in order that your actions or deeds may be honoured and made acceptable to Him. A frequently cited hadith states: 'Deeds (*aʿmāl*) depend upon intentions (*niyyāt*).' There is also an implied reference to the following Quranic verse: '[Good words ascend to Him] and He raises the righteous deed' (Q 35:11), and the sentence 'God honoured his work by acceptance' (*rafaʿa Allāh ʿamala-hu*, cited by Lane, p. 1127). It is also possible to read this sentence as '…in order that personal aims may be removed in carrying out deeds.'

2 Lit. 'takes on a form', whether in the plane of *divine* reality or in that of humanity. In ms. I there is this clarification in the margin: 'That is to say, it is possible that [the Giver, such as we have defined it], may be a created being (*khalq*) or God (*al-Ḥaqq*)'.

3. Characterisation (*takhalluq*):

This station [of giving freely] may be actualised by the servant.[3] If he realises it, he may then be called a 'magnanimous giver' (*wahhāb*), or one whose free gifts proliferate according to the conditions that have been defined, that is, without receiving any compensation in exchange for them and without any personal interest in them.

3 The use of the term *maqām* ('station') is meaningful, since it establishes a clear corresponding relationship between successive 'characterisations' of the Names and the respective 'stations' of spiritual progression. Each *takhalluq* is, in this sense, a *maqām*, a spiritual station which one attains (*qāma bi-hi*), a rung on 'the ladder of the Names (*sullam al-asmā'*) that ascends and descends' (see *Fut*.IV.196). The *taḥaqquq* of a Name, the verification of its essential reality, corresponds to what Ibn ʿArabī calls the 'Presence' (*ḥaḍra*) of a Name.

(18) *AL-RAZZĀQ*

THE PROVIDER, THE SUSTAINER, THE PROVISIONER

1. Dependence (*taʿalluq*):

You need this [Name] in order to be able to maintain yourself in the world by means of Him, [that is to say, by means of His sustenance], in order that those in need may turn to you for the subsistence of their essences.[1]

2. Realisation (*taḥaqquq*):

He is the One who brings to each existent other than Him[2] whatever they need for their subsistence. This is what we call 'sustenance' (*rizq*), whether it be food for spirits or for bodies.

3. Characterisation (*takhalluq*):

If what the servant says has a beneficial effect on the heart of a listener

1 The servant to whom the speech in the second person is directed is not only a man or woman, whether a common person or a believing and practising individual, but the human being who participates in the reality of the Perfect Human, created in the form of God, in his dimension as a microcosmic synthesis and in his function as Pole or Axis of the universe. Without the Perfect Human, who is the spirit of the world, the world would have no existence: the individual essences need him – sustained in turn by *al-Razzāq* – in order to subsist.

2 Whatever is 'other than God' (*mā siwā Allāh*) is the created cosmos. Insofar as it is not Him, even though it is only through Him that it subsists, it is 'other', a relative otherness.

by virtue of what brings him his own happiness, and gives that person some of what is in his power [to give] from what he has been entrusted with[3], and if the one to whom this is given makes use of it in himself in order to maintain his constitution, and this happens often[4], then the servant has indeed been characterised by the qualities of this Name.

3 Lit. '[some] of what he has in his hand from that which he is responsible for as a representative (*mustakhlaf fī-hi*)', inasmuch as he is a vicegerent (*khalīfa*) of God on the earth. See also 53-3.

4 When Ibn 'Arabī uses the verb *kathura* here and elsewhere (for example, 16-3), he is indicating that 'abundance' relates not simply to being characterised by the qualitative properties of the Name, but also to their frequent and repeated actualisation. It is this repetition that demonstrates the true characterisation (*takhalluq*), since it is a matter of the servant enjoying a permanent and lasting condition or 'station' (*maqām*) rather than a temporary 'state' (*ḥāl*) of being.

(19) *AL-FATTĀḤ*

THE REVEALER, THE OPENER, THE ONE WHO UNLOCKS

1. Dependence (*taʿalluq*):

You need this [Name] in order that He may give you the keys (*mafātiḥ*) to the diverse categories and that He may give you permission to use them.[1]

2. Realisation (*taḥaqquq*):

This is the [original] cause[2] that demands the exterior manifestation

1 The 'keys' open the doors to the treasures that reveal the secrets of the different categories, whether of things or properties and attributes, their reason for being and the purpose of their diversity. Permission (*idhn*) to use the knowledge of such secrets, the knowledge of mystical revelations or illuminations (*futūḥāt*), is required according to *adab*, spiritual courtesy. The Sufis' spiritual courtesy requires putting charisma, personal power and special abilities, the fruit of grace, into the hands of God. The Sufi, as a servant, does not act for himself without the permission of his Lord. What does this permission consist of? In its primary use in Arabic, *idhn* ('permission') means *iʿlām*, 'information, instruction, teaching'. In the context of the Law, it consists in being freed from a prohibition (*fakk al-ḥayr*) and giving freedom of action (*iṭlāq al-taṣarruf*) with respect to whoever was legally deprived of it. See al-Jurjānī, *al-Taʿrīfāt*, 72, pp. 51–2. Therefore, *idhn* means instruction and authorisation and, by definition, implies free will. It may be understood that, in theory, the use of the knowledge of the various kinds of things which these keys confer is not authorised and for this reason requires permission beforehand.

2 Lit. 'the cause that compels' (*sabab mūjib*) exterior manifestation to occur, which is God's desire to be known – which takes place by way of the Name *al-Fattāḥ*, the Revealer of what is hidden. This is expressed in the saying about the hidden Treasure, very frequently cited by Ibn ʿArabī and other Sufi authors as a hadith attributed to the Prophet, according to which God says, by way of the Prophet's mouth: 'I was an unknown Treasure and I loved to be known. So I created the created beings so that they might know Me' (note that the

of what was [hidden] behind those locks in their [diverse] degrees[3], so that the eyes of those who observe can contemplate according to their diverse ranks, both in the sensory and intelligible planes.[4]

3. Characterisation (*takhalluq*):

After these keys are procured by the servant by way of whichever Name it may be – whether *al-Wahhāb* (the Bounteous), *al-Karīm* (the Generous), *al-Jawād* (the Munificent), or other Names in the same category[5] – if through them he opens up the difficulties of intelligible

Shaykh only uses this expression as 'unknown' or 'not recognised', rather than 'hidden' as in many other transmitters; see *SPK*, p. 126). The hadith is said to have originated from the prophet David asking God why He created the world, to which this was the divine response. Ibn ʿArabī is conscious that this tradition is considered to be an inauthentic elaboration by some traditionists, but he vouches for its validity and proven authenticity, according to his criteria, by unveiling – understood, in this case, as W. Chittick has pointed out, as a vision of the Prophet who had verified it to the author in the imaginal realm (see *SPK*, p. 391, n. 14). Regarding this the Shaykh writes that 'this hadith is valid by unveiling, but it has not been established by transmission' (*Fut.*II.399 l.28). This Islamic tradition of the hidden Treasure, in which God Himself shows His will to be known, is also found in a book by the Christian theologian Ramon Llull (d. 1315) related to the divine Attributes: 'The world has been created, principially, so that God may be known, remembered and loved' (see Ramon Llull, *Proverbis de Ramon*, ed. in Spanish by S. Garcías Palau, Madrid, 1978; 'De la creación', 36:6).

3 That is, that they impeded the manifestation of existence in multiplicity – necessary so that God may be known – and distinctive knowledge in their degrees. The text suggests a certain ambiguity which, far from obscuring its meaning, enriches it. In this complementarity of diverse possible meanings – a usage characteristic of the Akbarian style – there is no ambiguous confusion, but a fusion of meanings. In this case, the text gives us to understand that, on one hand, the locks are on the doors of the various degrees of existence, impeding access to them, locking in the knowledge of the different classes; and on the other hand, that the exterior manifestation (*iẓhār*) of what lies behind those locks takes place according to different degrees (see note below).

4 Manifestation to the eyes (*aʿyun*) is necessarily accompanied by the revelation of the immutable essences (*aʿyān*) of what is being outwardly manifested and of those who are observing it. Even though the plurals of the word *ʿayn* for 'eyes' (*aʿyun* or *ʿuyūn*) and 'entities, essences' (*aʿyān*) are different, I have found that there is frequently a clear allusive correlation between both meanings in the works of the Shaykh, particularly in contexts relating to existentiation or revelation. This semantic interconnection of both plurals derived from the word *ʿayn* causes each one of them to denote, in many passages, the meaning of the other. See, for example, P. Beneito, 'On the Divine Love of Beauty', *JMIAS* XVIII, 1995, pp. 19–20. The expression 'those who observe' (*al-nāẓirīn*) may refer both to observation with the reflective mind, i.e. speculative thought, and to observing with the eye of the heart, whether in the realm of the senses or in that of meanings.

5 That is, any of the Names of giving (*asmāʾ al-ʿaṭāʾ*). On this category of Names, see especially *Fut.*IV.263. Each one of the Names of giving, according to its specific characteristics, may give the servant one of the above-mentioned keys when the necessary conditions are fulfilled.

matters relating to the divine order, the spiritual order and the natural order – those that are related to intentions as much as those that are not – and he reveals them to the eyes of inner vision and to the eyes of external vision[6] in the correct measure of need[7] of the one to whom they are revealed, it can then be said that one who has been able to attain to this station is a 'revealer' (*fattāḥ*), not [just] an 'opener' (*fātiḥ*).[8]

The three Names cited here are commented upon in the same order (no. 20–22) together with another two Names of giving (see also 23 and 24) in *Fut.*IV.323.

6 On the distinction between the two, see the texts cited in which inner vision, or *intravision* (*baṣīra*, pl. *baṣā'ir*), is related to the intelligible plane, the world of the invisible, and sensory vision (*baṣar*, pl. *abṣār*) to the physical plane of phenomena, the visible world. See *Fut.* III.42 and II.241 (*SPK*, p. 223), and III.65 (*SPK*, p. 89). The term *intravision* could be used as a synonym for the English word *insight*, as opposed to *sight*, which is wholly adequate for expressing the contrast between *baṣīra*, inner vision, and *baṣar*, outer vision. 'Vision' can be used with regard to the eye of sensory vision (*'ayn al-baṣar*) and 'intravision' with regard to the eye of inner vision (*'ayn al-baṣīra*). To translate *baṣīra* we could also employ 'spiritual penetration', 'perspicacity', 'perceptive vision', 'intuition' or 'illumination' in various contexts. Both terms are used with relative frequency in the Quran with different definitions and the opposition between them – part of Akbarian terminology – is not always obvious. For example, the expression *ūlū l-abṣār* (lit. 'those endowed with vision') can mean 'seers', 'perceptive people', 'people of understanding', etc.

7 This sense of adapting speech, of whatever kind, to what the person needs at any given time, is an aspect of what is called 'spiritual courtesy' (*adab*), that is to say, the 'good manners' that are required in dealing with spiritual realities in all the realms. In this sense we can also understand the hadith that recommends adapting speech to the language of the person. Ibn 'Arabī often uses the term *lisān al-ḥāl*, 'the language of the state' (see for example *Fut.* IV.255), that is, the immediate expression of the need of the moment in non-linguistic terms – non-verbal language in all its psycho-physical and spiritual dimensions. In the language of the Sufis there is no doubt a direct correspondence between state and need: whoever takes on the features of this Name – or any other that is related to the possibility of influencing another – 'listens' with the internal ear of intuition and inspiration to the need of the one spoken to, expressed through their state, often subconsciously. So the 'revealer' first discovers the need of the individual with whom they are speaking, and then, in line with his ability and disposition, reveals to him meanings which may be beneficial to him in terms of his personal development.

8 The text literally reads: 'he is the Revealer (*al-Fattāḥ*), not the Opener (*al-Fātiḥ*)'. The form *fattāḥ* has the added meaning here of revealing, not just opening or conquering (another meaning of *fātiḥ*), because this Name provides the keys to open as well as opening up meanings to be contemplated. By using the definite article instead of the indefinite the author confers upon the term the character of a proper noun, not a qualifying adjective. The servant who attains to this station is not only *a* revealer, but, inasmuch as it is an epiphany and by virtue of his sympathetic relationship with his Lord, is *the* Revealer.

(20) *AL-ʿALĪM*

THE OMNISCIENT, THE ALL-KNOWING

1. Dependence (*taʿalluq*):

You need [this Name in order] to determine which of the features of this Name may truly be adopted.[1]

2. Realisation (*taḥaqquq*):

[The Name *al-ʿAlīm*] is in an intensive form.[2] [Realisation of this Name] consists in connecting to the essential realities of things [and in knowing them] as they are in the plane of existence or of non-existence, from the perspective of negation or of affirmation, in a mode of knowledge that encompasses them completely and truly[3] in its essential reality, not in a limited way which would imply ignorance.

1 Here 'determination' (*taʿyīn*) is a cognitive function, the ability to specify which aspects of this Name are capable of being taken on by the servant. Through the root ʿ-y-n, it also implies that this may be a visionary capacity.

2 Since Ibn ʿArabī considers *ʿAlīm* to be an intensive form, we translate this Name as a superlative: 'omniscient', 'all-knowing', etc., and not simply as 'knowing'. The same applies to other Names with the same paradigm such as *Karīm*.

3 Lit. 'according to the mode of comprehensiveness (*iḥāṭa*)'. The term *iḥāṭa* designates 'perfect comprehensive knowledge'. So 'knowing the realities completely and truly' is contrasted here with the mode of knowledge that is typical of limitation (*tanāhī*). *Al-ʿAlīm*'s knowledge is complete and encompasses all things and matters truly and effectively; it is not a limited knowledge of fragmentary aspects.

3. Characterisation (*takhalluq*):

[Taking on the features of this Name] is what occurs for the servant as a result of acquiring those sciences that come from his own direct discovery,[4] without anyone else imparting them to him. Although [such sciences] are the fruit of his observation, this vision stems from his own essential being. It is by this that his being characterised by the features of this Name is effective. Since God's knowledge does not derive from others nor via the created world, so [the servant] does not gain the sciences that are innate to him from anyone else.[5]

4 Ar: *istinbāṭ*, a term used only once in the Quran, Q 4:83. In technical language, *istinbāṭ* ('hermeneutics', 'explanation') designates the act of 'extracting from a text the meanings that it contains, by the exhaustive use of the mind and intuitive aptitude'. See al-Jurjānī, *al-Taʿrīfāt*, p. 62. Note that the term is used in this passage in correlation with the word *naẓar*, which is associated with speculative thinking but translated here in a more general sense as 'observation' and 'vision'.

5 The same point is made succinctly in the chapter of Seth in the *Fuṣūṣ*: 'When any person of unveiling (*kashf*) witnesses a form which communicates some spiritual knowledge or confers on them something they did not have before, that form is the same as them, and nothing other. For it is from the tree of their own soul that they gather the fruit of their knowledge' (ed. Kılıç, p. 42).

(21) *AL-QĀBIḌ*

HE WHO TAKES, THE GRASPER, THE HOLDER, HE WHO CONTRACTS, THE ENCLOSER, THE COLLECTER, THE CONSTRICTOR, THE WITHHOLDER[1]

1. Dependence (*taʿalluq*):

You need this [Name] in order [to be able to attain to] excellence in spiritual courtesy, in relation to all the gifts and abilities that you take from Him, in both the realm of senses and that of meanings.

You are also in need of Him with respect to what you collect and hold for others from all that you have been made responsible for [as His representative] according to the prescription of the revealed Law.

1 All the many definitions refer back to the idea of a 'handful', *qabḍa*, or a 'fist': for example, you 'enclose' with your clenched hand. The verb *qabaḍa* implies 'to close, to grip, to gather, to take, to bring'.

2. Realisation (*taḥaqquq*):

God – Exalted is He – says: *lend a good loan to God.*[2] This He takes from you in order that He may return it doubled. 'A good loan' is a situation in which you are taught courtesy. 'Perfect virtue consists of worshipping God as if you see Him'[3], for He is the Giver and the Receiver – 'charity falls into the hand of the Compassionate One (*al-Raḥmān*) [before reaching the hand of the one who asks]'.[4]

2 Cited from Q 73:20, in the imperative: '… perform prayer, and give alms, and lend a good loan (*qarḍ ḥasan*) to God. Whatever good you forward for yourselves, you will find it with God, better and with a greater reward'. The same fragment cited here forms part of other verses, in particular: 'Who is it that will lend God a fair loan, that He may multiply it for him many times? God straitens (*yaqbiḍu*) and is bountiful (*yabsuṭu*). To Him you will be returned' (2:245); and 'Those who give alms, men and women, and give God a good loan, will have it multiplied, and they will have a generous reward' (57:18). The term used for 'he who gives alms' is *muṣaddiq*, from the root *ṣadaqa*, which also means 'he who declares to be true'. In this second verse we find the notion of the loan being multiplied, which Ibn 'Arabī refers to next. In ordinary language, *qarḍ ḥasan* means a loan that does not involve any interest. It may be understood, in this context, that the recompense takes place in the Final Abode.

3 The term *iḥsān* ('perfect virtue') used in this hadith (see, for example, al-Bukhārī, *Īmān* 37; Muslim, *Īmān* 57; *FM*. II: p. 511, no. 60) – from the same root as the term *ḥasan* as in the 'good' loan – literally means 'doing what is good or beautiful or noble'. When Gabriel asked Muḥammad 'What is *iḥsān*?' the Prophet responded: 'Worshipping God as if you could see Him, for even though you do not see Him, He sees you.' According to another interpretation by Ibn 'Arabī, this sentence could be translated as: 'Worshipping God as though you see Him, and if you are not [or, 'when you are not'], you see Him, and He sees you'. See the end of Ibn 'Arabī's *al-Fanā' fī l-mushāhada* in *Rasā'il*, p. 9, and J. Morris, 'Seeking God's Face', *JMIAS* XVI, pp. 18–9 and notes 29–34. The author comments frequently on this hadith. See, for example, *Fut.*I.103, 255, 304, 306 (*FM.* II:174; III:223, 324, 333).

4 Ibn 'Arabī often cites this hadith in connection with the principle of giving a loan to God: for example, 'charity falls into the hand of the beggar, who is the lower [hand]. The asker is His Word: "Give a loan to God", and "charity falls into the hand of the Compassionate One before it falls into the hand of the one who asks", who is literally in the position of begging, and the upper hand, the dispenser, is better than the lower hand, the asker' (*Fut.*II.252; see also II.489). He cites in the same vein this hadith: 'Charity (*ṣadaqa*) goes to the hand of the Compassionate before it arrives at the hand [of the one who asks], and He takes care of it as one of you would take care of your recently weaned foal or camel.' See also *Fut.*I.547, 579, 581 (*FM.* VIII:239, 240, 605).

Also related to this section is the verse: *Then We took it (qabaḍnā-hu) to Ourselves gently* (Q 25:46)[5], which refers to a shadow that is [fully] extended.

Another aspect in the verification (*taḥaqquq*) [of this Name is] that He is the One who contains or withholds (*yaqbiḍu*), i.e. who keeps concealed[6] that which He does not wish to be unfolded universally in [the realm of] spirits and bodies.

3. Characterisation (*takhalluq*):

The servant's participation in this Name consists in [being conscious of the fact that he is] taking (*qābiḍ*) what *Allāh* gives him from His own hand, and not from the hand of anyone but Him, since none other than *Allāh* has any possession and no one gives except *Allāh*.

Furthermore, if the servant takes on the quality of this Name, then his words captivate (*yaqbiḍu*) the hearts of whoever he wishes [to captivate] among the creatures of God, Exalted is He, and gather them towards the side of Reality, away from their dispersion amongst engendered beings and changing forms in general, again in [the realm of] senses and meaning.

5 The previous verse (25:45) states: 'Have you not considered your Lord – how He has spread the shade? Had He wished, He would have made it motionless – and then We made the sun a guide for it.' The author alludes to this when he refers to an 'extended shadow (*ẓill mumtadd*)'. This imagery refers to the idea that God 'takes' the soul of a person when they die (*qabaḍa Allāhu rūḥa-hu*).

6 Lit. 'keeps it enfolded'. The Arabic expression *bi-l-nashr wa-l-ṭayy* – which brings together the two terms here – is generally translated as 'explicitly and implicitly'. *Al-Qābiḍ* is the One who keeps implicit all that He does not want to make explicit.

(22) *AL-BĀSIṬ*

HE WHO EXTENDS, THE EXPANDER, THE UNFOLDER, THE LIBERAL PROVIDER, THE ONE WHO DISPLAYS GENEROUSLY AND RENDERS JOYFUL

1. Dependence (*taʿalluq*):

You need this [Name] in order that He may put into your hands[1] those things that render servants joyful as long as no prohibition of the revealed Law is violated.

2. Realisation (*taḥaqquq*):

Extending or dispensing (*basṭ*) is only possible for something that has [previously been] [with]held.[2] In contrast, holding (*qabḍ*) can occur (a) as a result of the act of giving (*ʿan basṭ*) [in which case it means to 'take' or 'receive'] as well as (b) without the act of giving (*ʿan lā basṭ*) [in which case it means to 'have' or 'possess'].[3]

1 In other words, 'bestow upon you'. Here Ibn 'Arabī is careful to keep the imagery of the 'hand' in relation to this Name.

2 The Arabic *basṭ* means 'expansion, unfolding, exposition, delight'. Only what has been 'enfolded ' or 'held and possessed' (*maqbūḍ*) can be 'unfolded' or 'given'. This implies that the expansion of the spirit can only happen in relation to a previous state of being held.

3 One can only give what one has, since having precedes giving. But withholding may consist in contracting what has been dilated or in keeping hidden what has not been unfolded. Therefore, in order 'to give' it is necessary 'to have', but 'to have' – on the divine plane – does not require a previous giving.

Therefore, the One who extends and dispenses (*al-Bāsiṭ*), who is the [divine] Reality on the one hand, extends (1) His general grace to whatever is required by the essences of those to whom it is dispensed; and on the other hand, (2) a special, particular grace to whatever is required for the happiness of certain servants. In general dispensing, there may occasionally be (3) some hidden [divine] ruse.[4]

So these [modalities of *basṭ*] are different states:

To the first of these states refers [the passage]: *If Allāh were to extend liberal provision for His servants, they would act unjustly [in the land]* (Q 42:27).[5]

To the second of these states refers [His Word]: *Allāh extends generous provision for those of His servants whom He wishes, and measures carefully [for them]* (Q 29:62).

To the third state refers [the passage]: *We grant them respite that they may increase in sinfulness* (Q 3:178)[6], and the saying of the Prophet – may God bless and preserve him: 'I succour [you] like abundant rain [watering] those who cover seeds with earth'.[7]

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4 On the concept of the divine ruse, to which the verses Q 7:99, 10:21 and 27:50 refer, see *SPK*, pp. 267–9, and *Muʿjam*, p. 1019. In *Iṣṭilāḥāt*, the author defines *makr*, 'ruse', 'trick', in these terms: '[A ruse, on the part of Reality,] consists in causing blessings to reach [a servant] despite his transgressions, in maintaining his state despite his lack of spiritual courtesy, and in causing signs and charismas to manifest *in him* without end or limit' (p. 66), all of which may be understood as the servant not deserving it on his own merits and experiencing this apparent blessing as a trial.

5 The text of the verse continues: '…but He sends down in measure what He wishes. He is Informed and Observing of His servants'. In the margin of ms. I this note can be read: 'This is an example of what has as its goal the happiness of some of His servants, since He does not dispense to them generously only for them to be insolent, for if He were to do that they would be insolent.'

6 The full verse reads: 'Let not those who do not believe think that the respite We grant them is good for their souls. We grant them respite that they may increase in sinfulness. They will have a shaming torment' (Q 3:178).

7 Ar: *al-kuffār*, which means both those who till the soil, covering seeds with earth, and those who do not believe, covering up the truth. I have not found this hadith in the collections, although in Q 57:20 similar terms are used. Three spiritual states correspond to the three types of *basṭ* or 'divine dispensation', alluded to in the verses cited: a) the general or universal extending of sustenance is necessarily restricted to 'what the essences require' since, otherwise, if God were to give (or reveal) too much, the servants who were not prepared for it would 'become insolent'; b) God's particular extending is only given to those of His servants who are prepared to receive this grace that God assures them of, in the correct amount, as disposed by His Wisdom; c) the divine ruse, hidden in apparent abundance, constitutes a particular modality of general extending. We can see here that the author does not consider the Names *al-Qābiḍ* or *al-Bāsiṭ* in relation to the spiritual states of *basṭ*,

3. Characterisation (*takhalluq*):

Do not deny wisdom to the people [of wisdom], for you would be being unjust to them [if you did so].[8] General extending, by which a servant becomes a liberal dispenser (*bāsiṭ*), does not conform to the limits of the Law. For example, [the servant] can trick those who are hostile to God with a generous giving (*basṭ*) which [in one sense] entails their ruin, even if [in another sense] it contains what it contains.[9]

However, [the servant] can be a liberal provider in general in the station of essential reality, of the affirmation of Unity (*tawḥīd*), of the art of [spiritual] direction[10], and of the call to God, Exalted is He. He can summon created beings to *Allāh* by way of hopeful desire, addressing each genus as befits them. This is certainly conceivable. We ourselves have been in this station and endowed with its characteristics, and we have seen its spiritual blessing.[11]

'expansion', and *qabḍ*, 'constriction', but concentrates on the meanings of 'to give' and 'to have/to take', which also correspond to the expressions 'to let go' (*tark*) and 'to take' (*akhdh*) used in *Contemplations*, pp. 31–2, which correspond in turn, in relation to the servant, to the notions of subsistence and extinction.

8 The full text reads: 'Do not entrust wisdom to those who are not capable of receiving it [lit. 'to other than its people'] for you would waste it [or 'you would mislead them']; and do not deprive those who are capable of receiving it [lit. 'its people'] of wisdom, for you would be unjust towards them (*fa-taẓlimū-hum*)', an Islamic tradition attributed to Jesus (see *FM.* I:36, where detailed references are given; also *Gospel of Matthew*, 7:6, and *Proverbs*, 23:9). Ibn ʿArabī cites the first part of this tradition in *Fut.*I.728 (*FM.* X:495), and in other passages (*Fut.*I.557, 728; IV.72, 140 and 542), with this variation: 'Do not give wisdom to those who are not capable of receiving it [lit. 'those who are not people of (wisdom)], for you would be unjust with it (*fa-taẓlimū-hā*)…'

9 Lit. 'in it is what is in it' (*fī-hi mā fī-hi*). In other words, whatever giving it may contain, the ruse cannot ultimately be anything but grace, inasmuch as it is divine guidance, and the servant cannot be considered to be truly *bāsiṭ* unless everything that flows from his action is good and beneficial.

10 The term *irshād* means 'to guide along the straight path'.

11 The term *baraka* designates a force or spiritual faculty, a grace that exercises a beneficial influence and can confer a certain active power. The word is used to refer to both the act of blessing and the power to realise it, or the result of the blessing and the ability or advantage that it bestows. Here Ibn ʿArabī refers to the *baraka* of an abode, of a Name, of taking on the quality of a Name. The Name *al-Bāsiṭ* confers charismatic power upon the servant who is characterised by it: the power to raise the spirits of others, to inspire longing for God.

(23–24) *AL-KHĀFIḌ AL-RĀFIʿ*

THE DEMOTER–PROMOTER, THE ONE WHO LOWERS AND RAISES

1. Dependence (*taʿalluq*):

You need this [Name] in order to be successful in giving proper weight to that which belongs you and that which you owe, both in the world and between you and the Real (*al-Ḥaqq*).[1]

2. Realisation (*taḥaqquq*):

The One who brings down and lifts up [is He who] makes the scales of the blessed fall with the weight [of good deeds] towards the lowest [point] so that He may lift them up in their degrees to [the 'Heights' of] *ʿIlliyyūn*[2], and who makes the scales of the disgraced rise with the

1 The author deals with both these Names together, as if they were one or two perspectives of the same Name, since in both *taʿalluq* and *taḥaqquq* the pronouns referring to this compound Name are in the singular. In *takhalluq*, however, when referring to the servant, each one is mentioned and commented upon separately. Implicit in the text is the image of the scales with two bowls, which refers both to the notion of justice with respect to the mundane world and the idea of the Final Judgment in which works will be weighed. 'We shall set up the scales of justice for the Day of Resurrection, and no soul will be wronged in any way' (Q 21:47); 'He has raised up the heaven, and He has set the balance, that you may not transgress in the balance. Perform weighing with justice, and do not skimp in the balance' (Q 55:7-9).

2 In Q 40:15 God is called *Rāfiʿ al-darajāt*, 'He Who raises the degrees'. Here it suggests the different ranks within heaven. In J. Vernet's translation, He is the one 'Who elevates the hierarchies' (see *El Corán*: Planeta, Barcelona, 1991). The 'Heights' (*ʿIlliyūn*) is an eschatological term in the Quran: 'The record of the pious is in *ʿIlliyūn*. And what will give

lightness[3] [of their works] towards the highest [point] in order to take them down in [the valley of] *Sijjīn*[4] to 'the lowest of the low'.[5] So He is the Lowerer-Exalter of His friends (*awliyā'*) as well as the Demoter-Uplifter of His enemies.

He is the One who demotes all the lowly in the cosmos, both in this world and in the hereafter, in the sensory realm and in the intelligible, and He is the One who promotes all the elevated in the cosmos, both in this world and in the hereafter, in the sensory realm and in the intelligible.[6]

3. Characterisation (*takhalluq*):

If the servant lowers whoever God has lowered, when such a person [from a worldly perspective] occupies an elevated position, has great authority and rank, and is an accomplished speaker, then he is the Demoter inasmuch as he has been endowed with [this quality].

On the other hand, if the servant exalts whoever God has exalted, even though [in terms of worldly matters] that person may be humble, deemed insignificant and contemptible among his own people, and

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you knowledge of what *'Illiyūn* is? An inscribed record which those who have been brought near will witness' (Q 83:18-21). The root of this proper noun is *'-l-y*, like in the adjective *'alī*, 'high', and therefore denotes elevation. It is generally understood to be a name for the highest degree of Paradise.

3 Allusion to Q 7:9, 23:103, 101:8, where the expression *man khaffat mawāzīnu-hu*, 'those whose scales are light', that is to say, 'whose works were of little weight', is opposed to the expression *man thaqulat mawāzīnu-hu*, 'those whose scales are heavy' (see Q 7:8, 23:102, 101:6). 'The weighing on that day is the true [weighing]. Those whose balances are heavy – they are the ones who will prosperAnd those whose balances are light – they are the ones who will lose their souls, because they have wronged Our Signs' (Q7:8-9). Implied in this image is the notion that one bowl contains the works, and the other the soul: the 'heavier' the works, the higher the soul rises.

4 This term is mentioned in the Quran as a proper noun, in contrast to *'Illiyūn*: 'The record of the reprobates is in *Sijjīn*. And what will give you knowledge of what *Sijjīn* is? An inscribed record (*kitāb marqūm*). Woe on that day to those who deny […]' (Q 83:7-10). The action noun from the same root, *sajn*, means: 'imprisonment, prison', which is one of the meanings of the word *sijjīn*. *Al-Sijjīn* is generally understood to be a name for a valley in Hell.

5 An expression taken from the verse: 'We have created man in the fairest stature; then We have rendered him the lowest of the low (*asfal sāfilīn*)' (Q95:4-5).

6 The word *makhfūḍ* means not only the 'lowly, lowered one' but also as a grammatical term, 'in the genitive'. Likewise, the word *marfū'* means not only the 'exalted/elevated one' but also 'in the nominative' (hence the subject who acts).

unworthy of attention, then he is the Promoter inasmuch as he has been characterised [by this Name].

He is in need of unveiling [for all this], in order to know what is truly elevated or lowly in the eyes of God – Exalted is He – since being characterised by these Names only results for him from such an unveiling. Not everyone who brings about an elevation or its opposite in the cosmos is endowed [with the qualities of these Names].

(25-26) *AL-MUʿIZZ AL-MUDHILL*

THE ENNOBLER-ABASER, THE ONE WHO CONFERS HONOUR AND HUMBLES

1. Dependence (*taʿalluq*):

You need this [Name] in order [to be able] to extol the honour of whoever relies on you and [to be able] to humble whoever becomes arrogant with regard to God, [but] not [one who is arrogant] towards you.

2. Realisation (*taḥaqquq*):

The Ennobler is He who confers honour on whoever relies on Him, however humble or low he may be; and the Abaser is He who dresses in ignominy whoever becomes conceited towards Him, however powerful and distinguished he may be.

3. Characterisation (*takhalluq*):

When the servant becomes impregnable, [protecting his soul] through [the strength of] his own spiritual aspiration and not by way of an external cause, he is [then said to be] 'mighty, highly esteemed' (*ʿazīz*); and when someone else is honoured and aggrandised because of him

– when the servant directs his thought and [spiritual] concentration towards [the other], covering him in such honour that it is [actually] because of him that he is exalted – then he is [said to be] an ennobler who thus honours him, [infusing in him this respect towards himself]. A similar thing occurs with the Name the Abaser.[1]

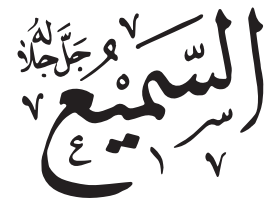
[However, we may consider that if this or something else] influences him, he is not then [truly] an ennobler, even though he may make recourse and appeal to the properties of this attribute.[2]

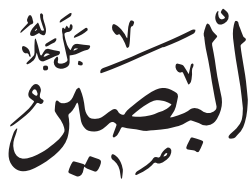
One has to always have recourse to the scales of Revelation in applying any of these characteristics: if a particular intention [to do something is weighed in the scales and] would put them out of balance, that [action] will not be aimed at by the people of the Path of God in being characterised by the Names.[3]

1 In the ms. I. fol. 8b, this is explained in an annotation: 'That is to say, when the servant lowers the honour of the other because of true honour, sending him the good will of his creative thought and the influence of his aspiration to the point of covering him in such humiliation that he truly abases him by way of it, then it may be said that he is an abaser (*mudhill*) who thus humbles him.'

2 If this practice leaves an imprint in the servant, that is, if it seems exciting to him or produces personal satisfaction in him, or if it depends upon external factors and motivations, then the servant is conditioned by secondary intentions and is not *muʿizz* properly speaking, since one of the conditions of characterisation is personal detachment or selflessness.

3 That is, anything that does not fulfil the conditions of inspired revelation would be dismissed as a personal agenda (*maqṣūd*) in the adoption. Ibn ʿArabī uses the verb *ikhtalla* which also means 'to turn sour, to distort or twist'. All that which 'turns sour' and seems perturbing when it is contrasted with revelation will be dismissed as a self-interested aim.





(27-28) *AL-SAMĪʿ AL-BAṢĪR*

THE HEARER, THE SEER, THE ALL-HEARING, THE ALL-SEEING

1. Dependence (*taʿalluq*):

You need this [Name] in order to [acquire] the unlimited, penetrative capacity of these two faculties, without any restriction.

2. Realisation (*taḥaqquq*):

The absolute Hearer is He who perceives all that is audible, wherever it may be, and the [absolute] Seer is He who perceives all that is visible, wherever it may be, without there being any known limitation in terms of nearness or distance, existence or non-existence.

3. Characterisation (*takhalluq*):

[This consists in] the servant being established in having the full penetrative power of these two faculties, absolutely, without any restriction or limitation. Thus he will hear whatever has been ordained for him to give ear and respond to, and see whatever has been ordained for him to look at and perceive, whether as an invitation or an obligation.

Therefore, if the servant realises those attributes, God loves him, and when God loves him, He becomes his hearing and his sight, according to what is clearly manifested in the trustworthy hadith.[1]

Whoever truly sees and truly hears will have no fear of anything audible or visible.[2]

1 On this hadith see 4-3.

2 Here there is a complex interplay of meanings. The expression 'truly see and truly hear' (*bi-ḥaqq*) can be translated as seeing and hearing 'really', 'rightly', 'with correctness', 'with veracity', etc. Nonetheless, the term *ḥaqq* also refers to the name of God, *al-Ḥaqq*, 'the Truth' or 'Absolute Reality', which is contrasted with *khalq*, the domain of of created beings. The text implies that for one who sees and hears God, through God, no audible or visible thing is hidden from him.

(29) *AL-ḤAKAM*

THE RULING JUDGE, THE WISE ARBITER

1. Dependence (*taʿalluq*):

You need this [Name] in order that He may favour you with [knowledge of the] mystery of destiny and of its ruling authority over created beings.[1]

2. Realisation (*taḥaqquq*):

The Judge (*al-Ḥakam*) is He Who has [authority and exercises] an equitable ruling (*ḥukm*), and decides the decree (*qaḍāʾ*) and destiny (*qadar*), unconditionally.

The decree precedes the ruling in [transtemporal] eternity. Destiny means the specifying of the moment in time. The [actualisation of the] ruling means the manifesting of the decree in what is decreed and in the person whom the decree affects in the circumstances of their

1 This can also be translated as 'His ruling authority over created beings' referring to God, or, considering one of the possible meanings of the expression 'mystery of destiny', as 'his ruling authority', meaning the authority of God's representative. This last meaning is suggested in the following passage in the *Futūḥāt*, where the 'mystery of destiny' is understood as the spiritual Pole (*quṭb*): 'The Pole is the Servant of *Allāh*, the Servant of the Gatherer (*ʿabd al-Jāmiʿ*), who is qualified by all the Names, whether in characterisation (*takhalluq*) or in realisation (*taḥaqquq*), and is the mirror of the divine Reality, the site of manifestation of the saintly attributes and the divine epiphanies, the Lord of the moment, the Essence of time, the Mystery of destiny' (*Fut*.II.573; see *SPK*, p. 412, note 13). For an analysis of the expression, see Bakri Aladdin, 'The Mystery of Destiny (*sirr al-qadar*) in Ibn ʿArabī and al-Qūnawī', *JMIAS* 49 (2011), pp. 129–46.

existence, at the particular time of His apportioning on the basis of His prior decree.[2]

3. Characterisation (*takhalluq*):

Whenever you are directed to the secondary causes that result in you acquiring this Name, in such a way that you apply the correct disposition of the Law both to your own essence – between you and your own soul[3] – and to others, and you judge in favour of the Truth[4] over and above yourself, and you also judge in favour of the world against yourself, without ever judging in your own favour against anyone, then the harvest of your fruit will be the assimilation of [the qualities of] this Name into your essential being.

Then this Name becomes [such a person's] characteristic. It is he who asked to be given this by virtue of his dependence, that he might be able to pass judgment over things according to God's judgement, by contemplating the decree of God in the moments that He has predetermined [for each thing], and all this from [direct] face-to-face testimony and [personal] verification.

So, if one day you are raised to the position of an arbiter (*ḥakam*) because of His Word *appoint an arbiter from his family* (Q 4:35)[5], then know that God has put you to the test when He made you occupy His position with regard to His creation.[6] This Name is the one that

2 This indicates three degrees of Time: non-manifest Time or beginningless eternity (*azal*); manifest Time or the 'instant' of a happening (*waqt*); and the moment of actual manifestation.

3 That is, within you.

4 See above 27-3, note 2.

5 The full text of the verse reads: 'If you fear a breach between the two of them, then appoint an arbiter from his family, and an arbiter from hers. If the two desire to reconcile, God will bring agreement between them. For God is Knowing, Informed' (Q 4:35). Twice in his commentary on this Name Ibn ʿArabī uses the verb *waffaqa* (Form II of the root *w-f-q*), which is found at the end of this verse: *in yurīdū iṣlāḥan yuwaffiqu-Llāhu bayna-humā*, 'if the two desire to reconcile, God will bring agreement between them', i.e. will reconcile them.

6 Lit. 'caused you to descend in His Creation to occupy His position'.

He grants to those upon whom He confers the rank of vicegerent[7] upon the earth as a trial and as a way of honouring them.

His trial is for the one who does not judge in conformity with what we have mentioned [in this section] about being characterised [by this Name]; and His honouring is for the one whom the Real makes witness in H/himself what we have mentioned, and that is the [true] Arbiter (*al-Ḥakam*), glory to Him.

Related to this Name is the [gradual] ordering of wisdom revealed by the Name *al-Ḥakīm*[8], so we shall leave this question for [the time being in order to deal with it later in the commentary on] the Name *al-Ḥakīm*.

7 On the purity of successive vicegerents, see *Tadbīrāt* (ed. Nyberg), chap. V, pp. 144–5, where – as I have already indicated in the introduction – this treatise on the Names is mentioned by its full name.

8 Here the verb 'has been shown', 'has been revealed' can mean that, on the one hand, this question relating to wisdom has been revealed to Ibn ʿArabī by way of the Name *al-Ḥakīm* and, on the other, wisdom – and the order of the successive degrees – has been manifested in the cosmos through this Name. If it had only meant that what refers to this question will be commented on in the section on the Name *al-Ḥakīm*, he would not have used the perfect tense, since the chapter he is referring to comes later.

(30) *AL-ʿADL*

THE JUST, THE EQUITABLE, THE ONE WHO ACTS RIGHTLY

1. Dependence (*taʿalluq*):

You need this [Name] in order to attain to justice[1] and to [be able to] determine the right circumstances in which to administer justice.[2]

2. Realisation (*taḥaqquq*):

Justice consists in being favourably inclined towards the right (*ḥaqq*) that has been established by revealed law (*ḥukmī*) and determined by wisdom (*ḥikmī*).[3] Likewise, injustice consists in being disinclined towards these two aspects of right. Both [justice and injustice] are thus an inclination.[4]

1 Lit. 'to get it', since *ʿadl* also means 'justice, 'equity', 'rectitude'. The term suggests both acting in a balanced and just way, and turning away from a course of action. It is this second meaning that underlies Ibn ʿArabī's explanation below as 'inclination'.

2 Lit. 'to determine the places of its distribution (*taṣrīf*)', that is, to know how to specify where, how, when and why the servant must intervene in order to administer justice.

3 For the distinction between revealed and man-made law necessitated by wisdom, see *Fut*. II.117, trans. Faris Abdel Hadi in 'Unexplored Concepts', *JMIAS* 61 (2017), pp. 59–61.

4 Ar. *mayl*. There is an allusion here to the balance or weighing scale (*mīzān*) as the symbol of Justice (*ʿadl*), with a needle that inclines towards one side or the other. Both tendencies are 'inclinations' of the same marker. For this reason the author says: 'Both [justice and injustice] are an inclination' (*mayl*)'. When God orders the Perfect Human to raise the scales (see below 46-3), the act of raising them indicates that the Perfect Human remains obliged to administer Justice afterwards in a universal way.

For this reason there can only be a particular inclination [that characterises justice]: this is to give everyone that has a right what rightfully belongs to them,[5] following a request made by someone who asks for and requires their right – this is the case whether this is requested verbally or by someone's internal state, or because the [opportune] condition [for it] arises if [what is required] is subject to the condition of time, place or state.[6]

3. Characterisation (*takhalluq*):

This consists in you favouring what is right,[7] as we have said, but for the sake of truth and not your own sake. Just as you ask the Real for justice in His judgement over you, so He asks you for justice in your judgement about Him with respect to what you ask of Him, according to the limits of what He has prescribed for you. Then you can exercise this attribute in the world in this manner.

Whoever acts like this has been characterised with His Name 'the Just'.

5 According to Ibn ʿArabī, *ḥaqq*, in the sense of 'right' or 'justice' (*ʿadl*), is an attribute of the Perfect Human 'who gives to each one what justly corresponds to it, just as God "has given to every thing its creation (*khalq*)" (Q 20:50)' (*Fut.*III.398).

6 There are here three modes of asking (*ṭalab*), verbal, tacit and circumstantial: (1) the explicit petition that is accompanied by a verbal formulation (whether outward or inward); (2) the implicit request that is made by one's spiritual state; and (3) the immediate request of what a circumstance requires when the conditions for it occur. See above 19-3, note 12.

7 Ar. *al-ḥaqq*, that is, whether established by law or by wisdom. In this section Ibn ʿArabī employs the full range of meanings implied in the word, 'right', 'truth' and 'Real/God'.

(31) *AL-LAṬĪF*

THE SUBTLE
THE BOUNTEOUS, THE BENEVOLENT,
THE BESTOWER OF GRACE

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He[1] – in order that He may apprise you of the hidden aspect of His favours and blessings, that you may be thankful, and that He might make you aware of His ruse, that you may be on guard.

2. Realisation (*taḥaqquq*):

The Subtle is He who is hidden in Himself from being apprehended, and hidden in His action from being contemplated, and who causes His beneficences to reach [us] in such a way that they go unperceived.[2]

1 Ar: *subḥāna-Hu*, often translated as 'glory be to Him', but the emphasis in this phrase, which is repeated in the following Names, is primarily on His being elevated beyond understanding and qualification and therefore on the neediness of the servant in relation to Him in this Name.

2 Therefore, *al-Laṭīf* is 'invisible' and 'imperceptible' in the sense that His Essence cannot be apprehended, He cannot be contemplated in His acts and He passes unperceived when He manifests His grace as the Bounteous.

3. Characterisation (*takhalluq*):

This consists in the servant being established in [the station of] remembrance at every breath,[3] and in the adoration of the innermost heart freed from [the level of] his self, let alone anything else.

[Likewise, it consists in the servant] making all that is beneficial reach those who need it and are capable of receiving it[4], without them being aware that he is the one who causes it to reach them, whether in the sensory realm or in the intelligible realm, both in terms of the created world and of Reality.[5]

When the servant acts in this way, then he will have taken on the qualities of this Name, and this characterisation will result in him comprehending the divine mysteries and the secrets of His dispositions in His creation.

Within this Name is included [the double but one Name] the All-Compassionate, the Most Merciful (*al-Raḥmān al-Raḥīm*) and what they both contain.

3 Ar: *dhikr al-nafas*. This may be understood in various complementary ways: conscious attention to one's breathing, the invocation of a Name of God in rhythm with one's breath, or the consciousness of the continuous renewal of creation with each divine breath.

4 Lit. 'making good things reach their masters (*arbāb*)'.

5 The Shaykh says: 'Even though the cosmos may be multiple, everything returns to a single essence ('*ayn wāḥida*)' – and continues with a verse: 'All that exists in the plane of existence is *ḥaqq*; all that exists in the plane of the visible is *khalq*'. See *Fut.*III.306.

(32) *AL-KHABĪR*

THE WELL-INFORMED, THE KNOWLEDGEABLE, THE WISE KNOWER, THE EXAMINER, HE WHO PUTS TO THE TEST[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may inform you what He in His omniscience already knows about you prior to it coming into effect.

2. Realisation (*taḥaqquq*):

[It is expressed in these Quranic passages:] *We will certainly test you until We know those of you who strive and those who are constant; We will certainly bring out the facts about you* (Q 47:31) and *to test which of you is best in conduct* (Q 11:7).[2]

1 God is given the Name *al-Khabīr* on 22 occasions in the Quran. In the ms. E (fol. 15a) there is a note that reproduces, with certain omissions, a passage from the 'Presence of Experiential Knowledge' (*ḥaḍrat al-khibra*) (see *Fut.*IV.339).

2 This same phrase appears in two Quranic passages: '(He) Who created death and life that He might try you – which of you is better in conduct; (and Who is the) Mighty, the Forgiving…' (Q 67:2). 'It is He who has created the heavens and the earth in six days, while His Throne was upon the Water, that He might test you [to see] which of you is better in conduct […]'. (Q 11:7).

He already knows [in His omniscience] what is to be. Then knowing through actual experience[3] takes place: that to which [divine] prescience[4] was always [latently] related becomes manifest outwardly to the one subjected to this testing. So this knowing [knowledge proper to the Well-Informed (*al-Khabīr*)] is dependent upon that person because they are a manifesting entity, not because of what they are to become in their state of being (*kawn*).[5] Therefore, it is due to this dependence that He is known as *al-Khabīr*.

3. Characterisation (*takhalluq*):

The servant cannot have experience of any created thing unless he has some claim over that thing. Only then can it become evident to the servant what his experience is with regard to such a claim.

Whoever acquires the knowledge gained as a result of this experiential verification is called an 'informed knower' (*khabīr*).

[In this respect the Quran says:] *May Allāh pardon you. Why were you tolerant with them until it became clear to you who told the truth, and until you knew the liars?* (Q 9:43). And this refers to a knowledge that is hidden in relation to us, but not hidden in relation to God, Exalted is He. The fact that full communication[6] might be restricted has been established [by revelation].

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3 Ar: *ikhtibār*, from the same root as *al-Khabīr*, meaning 'being informed' by one's direct experience.

4 According to Ibn 'Arabī, 'knowledge depends upon its object' – lit. 'follows what is known' – i.e. the object of knowledge precedes the knowledge that can be had of it and which determines it. For this reason he uses the expression 'that to which it was already related, or on which the knowledge depended (*ta'alluq*)', that is to say, the immutable essences – object of the eternal divine omniscience – in the state of latency proper to 'non-existence' ('*adam*) or 'potential existence'. On this theme see *Fuṣūṣ*, p. 119.

5 The term *kā'in*, an 'entity' or 'existent', in the very moment of manifesting and actualising effects, in contrast to their state of being existent (*kawn*, from the same root). Since this modality of knowledge is distinctive of the Omniscient (*al-'Alīm*), and not *al-Khabīr*.

6 Ar: *mukhābara*, from the same root as *al-Khabīr*. We can take this passage to be a manifestation of the restricted nature of communication (*mukhābara*) between God and the Prophet, since God in His omniscience had not conferred upon him prior knowledge of the distinction between the sincere and the insincere, but rather He offered him the possibility of obtaining this knowledge experientially.

(33) *AL-ḤALĪM*

THE MOST FORBEARING, THE CLEMENT, THE CALM, THE IMPERTURBABLE[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order for [your] aspiration to have full effect, and [for you to possess] the control and operative power [that are necessary] to make it effective in whatever way it is directed.

2. Realisation (*taḥaqquq*):

This consists [on the part of God] of abstaining from meting out punishment for an evil deed, especially if it is committed when [the servant has enough] self-control and power [to have avoided it].

3. Characterisation (*takhalluq*):

The servant's taking on the qualities of this Name occurs in the same way [as the realisation].

1 'He whom the disobedience of the disobedient does not flurry, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come' (Lane, 633). This Name is usually coupled with *al-ʿAfū* (see 80/1-3), the Very Forgiving who eliminates fault (see Q 2:225, 235; 3:155 etc). Prior to Islam, the term was used to describe the primary virtue of a ruler or chief in pre-Islamic Arabia, where calm, restrained and dignified demeanour (*ḥilm*) was contrasted with uncontrolled hot-blooded passion (*jahl*) – with the coming of Islam, this quality was applied specifically to God as an aspect of His infinite forgiveness. See the discussion in Toshihiko Izutsu, *God and Man in the Koran*, pp. 203–15, who observes that God's *ḥilm* 'is a gentleness based on power, forbearance based on calm wisdom, which is possible only because it is coupled with infinite power. It suggests therefore that there is always in the background the possibility of a dreadful and drastic punishment' (p. 208).

(34) *AL-ʿAẓĪM*

THE MAGNIFICENT, THE MAGNIFIED, THE TREMENDOUS, THE IMMENSE, THE HIGHLY ESTEEMED AND VENERATED, THE MOST GRAND

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order to become immeasurable (*ʿaẓīm*) in His eyes, not in the eyes of created beings, unless you are the transmitter of some message from God. Then it is necessary that you should be received with reverence and that your high esteem be established in the hearts of those who listen to you, so that the order of God may be received with veneration [and considered inviolable], in such a way that in this effort – in which [your] need of Him is [implicit] – you may be a conveyor of the magnification of the Real (*taʿẓīm al-Ḥaqq*) in the eyes of created beings, and not self-aggrandisement.

2. Realisation (*taḥaqquq*):

Grandeur, in an absolute sense, can only belong to Him who truly deserves the name of Divinity[1]. Apart from this, there is nothing else but a relative magnification, which consists in [the servant] adopting [this divine attribute].[2]

1 Ar: *ulūhiyya*.

2 Allusion to the Quranic verse in which God addresses the Prophet: 'and you do indeed have a grand character (*khuluq ʿaẓīm*)' (68:4). The term *takhalluq*, a verbal noun in Form V from

[3. Characterisation (*takhalluq*):]

Grandeur is a state which occurs in the one who is magnified, but not [necessarily] in the one who magnifies. The one who magnifies may participate in this position [of eminence] at [certain] times and not at others.

The Prince of the believers, Hārūn al-Rashīd[3], said in connection with this:

Three lovely damsels pull on my rein
and inhabit every corner of my heart.
How is it that everyone kowtows to me –
yet those who resist, I obey?
It is nothing but the power of love,
by which they are mightier than me.[4]

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the same root (*kh-l-q*) as the terms *khuluq* and *khalq*, in fact means the acquisition on the part of the ultimate 'creature' (*khalq*) – that is, the human being – of the 'character' (*khuluq*) of a Name. The creature's being characterised by a trait such as grandeur (*ʿaẓama*) is necessarily an addition (*iḍāfa*) by virtue of which the servant takes on this characteristic, relatively speaking.

3 On this famous Abbasid caliph (786-809), see *EI*[2]. These verses can be found in the anthology by Muḥammad Ibn Shākir al-Kutubī, *Fawāt al-wafayāt*, ed. Iḥsān ʿAbbās (Beirut, 1973), 4/226, where the authorship of the verses is attributed to the caliph Ḥārūn al-Rashīd.

4 These verses are in trimetric, catalectic *kāmil* verse with the rhyme *-ānī*. The first is the first verse of the original composition (*maṭlaʿ*), since the first hemistich also rhymes. This is separately cited and commented upon in detail by Ibn ʿArabī in *Fut.*II.329–30 (see trans. Asín, *El Islam cristianizado*, pp. 472–3, and trans. Gloton, *Traité de l'amour*, pp. 79–80). In this passage Ibn ʿArabī says, before the verse: 'You should know that love does not permit association; but this is only when the essence of the lover is simple and indivisible, for when it is mixed, it is already possible that its amorous attachment may have various objects, whether these be merely different aspects or various concrete things in which those different reasons exist. In such cases, man may love many objects, for just as it is possible to love more than one, equally it may be that he loves many. And in this sense the Prince of the believers said: […And after citing the verse he continues:] Here is a lover who loves three (women); and yet there is still a (certain) mystery to the words '…my rein' in the singular, instead of meaning three reins for his three beloveds. With this he lets us understand that although his love is mixed, nevertheless he only loves one quality that for him exists in these three maidens, that is found in the individuality of each one of them. Thus the end of the verse confirms it: '…and those three inhabit every corner of my heart'; for if he loved, in each one of them, a quality that did not exist in the others, surely the rein, by which one pulls, would be distinct from the reins of the others, and likewise, the place that one occupied in his heart would not be the same that the others occupied. So it is only one lover who loves one single object; but this one beloved object exists in various concrete beings; and in this sense and for this reason, he loves several.' Elsewhere Ibn 'Arabī states: 'On occasions, even though the beloved may be a slave to the lover, and in spite of being subjected to his authority, we find that the lover lowers himself and humbles himself before her. However, we know that this is due to the eminent power of love, not to the power of the beloved'. (*Fut.*II.113).

(35) *AL-GHAFŪR*, HE WHO ALWAYS PARDONS, THE GENEROUSLY INDULGENT, HE WHO COVERS WITH A PROTECTIVE VEIL

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order for Him to drape over you the [protective] veil [of pardon, which covers faults], in a general way, between you and any harm that might affect you, [and to drape it] over all that is censurable[1] that He has caused to happen in you, whether in the sensible realm or the intelligible realm.

2. Realisation (*taḥaqquq*):

[Morphologically, this Name] is an intensive form [that expresses an intense degree] in the realisation of the quality [or action] which is signified by it. It is said in a verse:

'Generously cutting with the blade of your sword into the fat of the camels' limbs – when ordinary supplies failed, you would sacrifice them.'[2]

1 Lit. 'from all that is related to blame and censure (*madhamma*)', especially in neglecting or not observing an obligation or a right (*dhimma*).

2 Ibn 'Arabī quotes this verse to show the grammatical distinction between *ghaffār* and *ghafūr*, using the analogy of *ḍarrāb* and *ḍarūb* (from the root *d-r-b*, meaning 'to cut'). This verse, in *ṭawīl* metre, has been a recurrent supporting quotation in treatises on grammar (see Ibn Hishām al-Anṣārī, *Sharḥ Shudūr al-dhahab fī maʿrifat kalām al-ʿArab*, p. 393). The Shaykh quotes the verse with a similar purpose in *Fut*.I.145 and 527 (*FM.* VIII:7 and XI:145). In *Fut*.I.145 (*FM.* VIII:7), where he observes that the term *ḍarūb* in the poem 'is in the *faʿūl*

If [instead of 'one cuts generously'] the [alternative intensive] term *ḍarrāb* – which has the same grammatical form as *ghaffār* – had been used, meaning 'one who cuts much', it would then mean that he slit the throats of the camels [completely and indiscriminately], both for the necessity of provisions and for other non-necessary [purposes].

Therefore, [by virtue of this grammatical distinction, the Name] *al-Ghafūr* expresses a particular relationship by which it is differentiated from *al-Ghaffār*.[3]

3. Characterisation (*takhalluq*):

Characterisation of this Name occurs according to the same definition as that of realisation, since realisation is the [full] knowledge of the Name, while characterisation is the activation of its effect.[4]

form to express intense generosity (*karam*)'. Hence the word *ḍarūb* – which shares the same morphological form as *ghafūr* – means not simply 'one who cuts' but 'one who cuts generously'.

3 On the differences in the two meanings, see also the commentary on the Names *al-Ghaffār*, *al-Ghāfir* and *al-Ghafūr* (*Summary*: 16-18; *Fut*.IV.322).

4 Here the author provides a new shade of meaning in the distinction between 'realisation' and 'characterisation': *taḥaqquq* means the knowledge (*'ilm*) that is gained of the meaning of the Name; *takhalluq* means the activation or reception of its effect or trace (*iktisāb athar al-ism*).

(36) *AL-SHAKŪR*

THE ONE TO WHOM IMMENSE THANKS IS DUE, THE TRULY GRATEFUL, THE THANKFUL

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may not hinder you from being conscious of seeing Him in [all] the graces that He has bestowed upon you. In this sense He told Moses – peace be upon him: 'Moses! Be thankful to Me with real thanks (*ḥaqq al-shukr*)!' [Then Moses] asked: 'Oh Lord! And how will I be able to do that?', to which He replied: 'When you see the blessing as coming from Me, you will have thanked Me with real thanks.'[1]

2. Realisation (*taḥaqquq*):

[It is] by way of thankfulness [that] the reserves of blessing that are hidden in His Knowledge and Munificence – Transcendent is He – are extracted. [As He says:] *If you are thankful, I will give you increase* (Q 14:7).[2]

Gratitude (*shukr*) is a relationship that implies a particular mode of

1 That is to say, that real thanks means acknowledgment of the grace that comes from Him, knowledge that the grace of all that is manifested comes from Him. Ibn ʿArabī cites this same tradition in *Fut.*II.148 (*FM.* XIV:110), where he states that 'this hadith has been transmitted by Ibn Mājah in his compilation of traditions (*Sunan*)'. True gratitude is therefore the gratitude that befits knowledge (*shukr ʿilmī*).

2 The complete verse reads: 'And [recall] when your Lord proclaimed: "If you are thankful I will give you increase; but if you are ungrateful, My punishment will be severe".' (Q 14:7).

praising, one which does not embrace the totality of praise in general. It consists of praising Him for what comes from Him, part of which is giving thanks. And this is the place where the secret is kept, [a secret] which the Real – Exalted is He – is jealous in guarding, and ordains that it be hidden.[3] *And they began to heap upon themselves some of the leaves of the Garden* (Q 7:22)[4], because that is the secret of the existentiation of the latent essences and of the propagation of delight that penetrates and is diffused throughout the whole constitution.[5]

3. Characterisation (*takhalluq*):

Taking on the qualities of this Name is manifested externally without there being any concealment to it at all. [It consists in what the divine Word ordains:] *Show thanks to Me and to your parents. The journeying is to Me* (Q 31:14)[6], because of causality.[7]

3 The 'secret' (*sirr*) refers most often to the secret heart of the human being, which has to be kept hidden, and this interior concealing is reflected in the manifest world in the hiding of the genitals. What remains hidden may be understod as the creative participation in existentiating, both interior and exterior, which is directly linked to thankfulness.

4 The complete text of the verse reads thus: 'Thus [Satan] sent them down by delusion. And when they tasted the tree, their bare bodies became clear to them, and they began to heap upon themselves some of the leaves of the Garden. And their Lord called out to them, "Did I not forbid you this tree, and tell you Satan is a manifest enemy for you?"' (Q 7:22).

5 Ar: *nash'a*, meaning the Adamic constitution of the Perfect Human or the constitution of the cosmos in which latent essences come into existence and delight in their manifestation.

6 The full text of this verse reads as follows: 'We have charged man concerning his parents – his mother bore him in weakness upon weakness, and his weaning was in two years – saying, "Show thanks to Me, and to your parents. The journeying is to Me".' (Q 31:14). Note that in the previous section the Shaykh has alluded to the first parents, Adam and Eve, to whom the Quranic passage quoted (Q 7:22) refers. In this commentary there is a subtext of sexual symbolism that relates metaphysically to the prototypical Adamic couple, who cover the nakedness of their limbs and, on the other hand, procreate, knowing the hidden secret of the existentiation of latent essences, which results in the interaction of secondary causes in the domain of dualitude. It is interesting to note that the root *sh-k-r* derives from the biliteral *sh-k-k*, meaning 'breaking', and implies the generous overflowing of milk from a mother's breast (such as a she-camel). This is why 'thankfulnessness' denotes 'the female sex' and 'fertility' as well as 'generosity'. In *al-Qāmūs al-muḥīṭ* these definitions of the term *shakr* (written the same as *shukr*) are gathered together: *nikāḥ* (marriage), *shakr al-ḥir* (in a note: *farj al-mar'a*, 'female genitalia'). Moreover, the term *thanā'* (praise) comes from the same lexical root as *ithnān*, 'two', implying the doubling or folding of something in an act of expressing reverence to someone (as in kowtowing).

7 Ar: *sababiyya*, that is, by way of the causal link that unites you to them insofar as they are a secondary or apparent cause of your existence.

(37) *AL-ʿALĪ*

THE SUPREMELY HIGH, THE MOST EXCELLENT, THE SUBLIME

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order to attain such a rank in closeness to Him that there is no degree above it which anyone else can attain.

2. Realisation (*taḥaqquq*):

[The Name] *al-ʿAlī* is an intensive form that signifies the utmost degree of supreme [essential] elevation, in contrast to *al-Aʿlā*, 'the More/Most Elevated [above others]'.[1] If [the Name] 'the Supremely High' were to be attributed to whatever is below the highest degree [of elevation], it would not be applied correctly. This can be said of all relationships that can validly apply to the Supremely High (*al-ʿAlī*) due to [His] elevation beyond all existent things, both in the intelligible realm and the sensible realm.

1 This Name is the elative of *ʿAlī*, that is, it can be comparative ('more elevated') or superlative ('the most elevated'). If the expression *bi-khilāf* is translated 'as opposed to' (see 40-2, where it is used in this sense, and see also *Kabīr*, 38-2), then *al-ʿAlī* can be understood as a superlative which surpasses the comparison between 'high' and 'higher', unlike *al-Aʿlā* which has an implicit comparative value ('He who is Higher than something'). In support of this reading it is worth pointing out that in the Quran the Name *al-Aʿlā* – which only features in the list of the 99 Names compiled by al-Aʿmash – is used only as a qualifier for the Name *Rabb*, 'Lord' (see Q 79:24, 87:1 and 92:20). On these and other Names from the root *ʿ - l - y* see *Noms*, pp. 206–7.

3. Characterisation (*takhalluq*):

Whenever a person achieves pre-eminence[2] amongst other human beings in the highest of objectives, in questions relating to knowledge, in [the acquisition of] the noblest traits of character and in his [capacity for] submerging himself in the subtleties of [deep] comprehension, [then] it is fitting to call such a servant 'supremely high'.

2 Lit. 'he who gains (*ḥā'iz*) the cane of precedence (*qaṣab al-sabq*)'.

(38) *AL-KABĪR*

THE GREAT, THE MOST GREAT, THE MAGNIFICENT, THE SUPREME, THE SUPERIOR

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order to attain to the perfection of your essence, adorning you with His supreme greatness (*kibriyā'*) in your world.[1]

2. Realisation (*taḥaqquq*):

The form *faʿīl*[2] [the morphological form of the Name *al-Kabīr*] does not establish any quantitative comparison [between 'great' and 'greater']. There is nothing above *al-Kabīr*, the Great, no other [that could be] greater than Him.

The Supreme (*al-Kabīr*) is, in fact, He who possesses the rank of greatness in an absolute way, in accord with what His essence requires.

1 This may refer to the world of man or to the human microcosm.

2 Here it means an intensive form that does not establish any comparison between what is great and what is greater, one which designates the Supreme directly, as in the case of *al-ʿAlī*.

3. Characterisation (*takhalluq*):

[Being characterised by this Name] consists in adorning oneself with all the attributes of perfection that are applicable to the created being.

One upon whom [such attributes] are conferred is the supreme, whom no other created being exceeds in greatness.

(39) *AL-ḤAFĪẒ*

THE PRESERVER, THE PROTECTOR, THE ONE WHO KEEPS AND DEFENDS

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – for the preservation and protection of your own essence and for the seeking of aid in the preservation and protection of other than you.

2. Realisation (*taḥaqquq*):

The Preserver (*al-Ḥafīẓ*) is in the intensive form.[1] It is He who preserves and protects His own Essence and all that is other than Him from anything that goes against the true virtue of what is preserved (*maḥfūẓ*), whether in the sensible realm or the intelligible realm.

And there is no-one and nothing appearing in this degree by virtue of itself, that is not restricted to a single specific disposition, the only exception being the number five, among the numbers – for this number preserves itself as well as specifically preserving [the number] twenty.[2]

1 This is reflected here in the breadth of His protection, since He is the Preserver of all things.

2 This complex symbolic allusion to numerical values (**5** x 5 = **25**; 5 x 25 = 1**25** etc) derives from the fact that the alphanumeric value of the Name *Ḥafīẓ* (8+80+10+800, in the Western system) totals 898, which reduces in the minor system (8+9+8) to 25. The number 8 symbolises the eight carriers of the divine Throne, and the fact the root of the Name includes all the 8s of the alphabet (*ḥ-f-ẓ*, 8-80-800) also symbolises the three levels of the whole throne of existence (*mulk*, *jabarūt* and *malakūt*) (see also the *āyat al-kursī* Q 2:255, where the preservation, *ḥifẓ*, of the heavens and the earth is said to be no burden to Him).

In the absolute, universal sense, the only Preserver is God, Exalted is He.

3. Characterisation (*takhalluq*):

This consists in the servant being enabled to preserve his own essence and preserve others insofar as he has been ordered to. Similarly, he may preserve [something that would otherwise be annihilated] by [the concentration of] his creative will, even if [this act of preservation by the active force of the heart] does not depend on a [divine] command (*amr*).[3] It is also an aspect of the characterisation of this Name that [the servant] should stand in defence of God [against those who oppose Him].

In this regard, there is a verse that states:

In the alphanumeric system – in which, as we have seen, each letter has its own numerical value – the letter *hā* is the equivalent of 5 and the letter *kāf* of 20. The /h/ is the third person pronoun suffix ('him/it') and /k/ is the second person pronoun suffix ('you'). The *hā'* (5) of the pronoun *huwa* ('He') symbolically represents the divine Ipseity (*huwiyya*), the unknowable, hidden and unconditioned Essence (*dhāt*) of God. On the other hand, the letter *kāf* (20) may represent the first letter of the word *kawn*, 'what is created', as well as the word *ka* meaning 'like' as in 'His likeness' (*ka-mithli-Hi*, Q 42:11) which may refer to the Perfect Human (*kāmil*). God is the only one who is not conditioned, so He is able to preserve His own Essence (5) and preserve also mankind and the cosmos (20) in which the multiplicity of His Names is manifested.

3 The creativity of the spiritual will (*himma*) is not necessarily or exclusively restricted to fulfilling the prescriptive command (*amr taklīfī*), that is, the prescriptions of revelation, but could depend on one's freewill – always subject, of course, to the limitations laid down by the Law. In any case, it may be understood that ultimately all freewill must be linked to a divine existential order (*amr takwīnī*), that is, one that does not require prophetic mediation. On the distinction between these two modes of the 'divine command', see *SPK*, pp. 292–3.

'Then to my aid let there come
  a tough group [of indomitable warriors]
who, in the [zeal of] defending what is sacred,
  would show themselves soft
were they to betray any weakness.'[4]

4 *Basīṭ* metre. The second hemistich rhymes with *-ānā*. This is a verse by a pre-Islamic poet Qurayṭ b. Unayf, cited in the anthology by al-Marzūqī, *Sharḥ Dīwān al-ḥamāsa* (Cairo, 1951), pp. 25–7 (see also *Fut.*I.583 and *FM.* VIII:653). The Shaykh cites this verse to show the connection between the preservation or safeguarding of the custodial guardian (*ḥafīẓ*) and defensive anger (*ghaḍab*), which he had just mentioned, since in the second hemistich he uses the term *ḥafīẓa*, from the same root and form as *ḥafīẓ*, meaning 'just anger', 'zeal', 'enthusiasm in defending one's values', 'safeguarding (from error)'. Thus the 'just anger', the 'zeal' or 'enthusiasm to defend the divine cause' (*ḥafīẓa*) – to which Ibn 'Arabī has referred with the expression 'to go out in defence of God' (*ghaḍiba li-Llāh*)', and which lit. means 'to burn in favour of God' – forms part of this characterisation. I translate the final part of the verse according to the commentary of al-Marzūqī, who reads *lūtha* (weakness) and dismisses the possibility of reading it as *lawtha* (strength), considering the expression to be a provocative insinuation on the part of the poet, designed to fire up his listeners (see *Sharḥ Dīwān al-ḥamāsa*, pp. 26–7).

(40) *AL-MUQĪT*

THE NOURISHER, THE SUSTAINER, THE ALL-CAPABLE GIVER OF SUSTENANCE, THE ONE WHO MAINTAINS AND PRESERVES

1. Dependence (*taʿalluq*):

You need this [Name] in order that He may grant you a unique attribute by which you face diverse states in order to [receive] the power provided in [every one of] them.[1]

2. Realisation (*taḥaqquq*):

The Nourisher (*al-Muqīt*) is He who provides food (*qūt*), that is, the specific sustenance through which your constitution is maintained, in contrast to *al-Razzāq*, the Sustainer [who sustains in a general way].

The All-Capable Giver (*al-Muqīt*) is He who determines the foods [that are to be given] and the moments [when they are to be given], that is to say, He who knows [what and when He will provide].[2]

1 The Arabic *quwwa* ('power') is orthographically very similar to *qūt* ('food' or 'sustenance'). The two terms seem interrelated as we see in the use of *qūt* in the following sentence, where some manuscripts read *quwwa* instead. See Q 4:85 ('Those who make fair intercession will have a share of it, while those who make evil intercession will bear responsibility for it. God has power over everything'), where the term *muqīt* is connected to intercession, while the following verse (86) mentions the following Name *ḥasīb* in connection with greetings ('When you are greeted with a greeting, greet with a fairer greeting or return it. God takes account of everything').

2 The terms *waqt* ('moment'and *qūt* ('food') are made up of the same letters in their respective lexical roots, but in a different order. Thus the Name *al-Muqīt*, the active participle (Form

3. Characterisation (*takhalluq*):

This consists in the servant being established in the position of providing those in need with the proper amount to satisfy their need without going into excess, whether this refers to the sensible realm or the intelligible realm; and in him knowing the moment to give and the amount [required].

IV) of the root *q-w-t*, is directly associated with the term *qūt*, from the same root, and indirectly associated with the term *waqt*, from the root *w-q-t*. From the intratextual perspective of the Sufis, linguistic 'coincidences' of any kind in the Arabic language – the language of Islamic revelation – are not the effect of arbitrary coincidence nor of capricious convention, but indicators of meaningful providential relationships between the terms implicitly or explicitly associated. Since all is contained within the divine omniscience, however, nothing can be considered to be merely the arbitrary, replaceable effect of chance. The divine Word – whether in the Book or in creation – is always meaningful.

(41) *AL-ḤASĪB*

THE [TRUSTWORTHY] RECKONER, THE ONE WHO HOLDS TO ACCOUNT, THE ONE WHO GIVES WHAT IS SUFFICIENT, THE ONE WHO IS SUFFICIENT [FOR HIS SERVANTS]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – to help you in the reckoning of your breaths.[1] You are also in need of Him to provide for you with what is sufficient for your needs, so that you can carry out the duties that He has entrusted you with, and so that there may be in you a contentment with that.[2]

1 In other words, to allot you the full appointed span of life. The phrase 'reckoning of your breaths (*muḥāsabat al-anfās*)' also alludes to the idea of (1) being attentive at all times to one's own conduct so that one may be able to hold oneself to account to every act, and, in short, 'to become responsible' for one's own acts; (2) being conscious of oneself and one's environment by paying attention to one's breathing; or perhaps (3) having recourse to the technique of keeping count of the repetition of a *dhikr* – generally in odd-numbered sequences – in rhythm with the breath. These three aspects of this method of meditation have been abundantly commented upon in treatises on Sufism (for similar techniques used by the Naqshbandis, see the study by Mir Valiuddin, *Contemplative Disciplines in Sufism*, East-West Publications, London, 1980, p. 60 ff). We may also note the linguistic connection between *nafas* (breath) and *nafs* (soul).

2 The word *kifāya*, from the root *k-f-y*, means 'sufficiency, what is appropriate'. The word *iktifā'* ('contentment') from the same root implies that knowing that one always receives what is sufficient, can make one contented. Hence the linkage to the Name *al-Khabīr* which the author discusses below.

2. Realisation (*taḥaqquq*):

The Name the Well-Informed (*al-Khabīr*) is contained within the Name the Reckoner (*al-Ḥasīb*). [The Name *al-Ḥasīb*] can also have a relationship with the Name He Who suffices [His servants] (*al-Kāfī*). [As He says:] *Is not Allāh sufficient for His servant?* (Q 39:36)[3]. *Those who put their trust in Allāh, He will suffice them* (Q 65:3).[4] In fact, there are many meanings to [the term] sufficiency and they cannot [all] be listed here.[5]

3. Characterisation (*takhalluq*):

When the servant fully accomplishes what the Real has prescribed for him to perform, then that is sufficient for the [proper] governance of his soul. Likewise, when he calls his soul to account externally and internally, making himself responsible for both his thoughts and his actions, with a keen [self-]critical eye and self-examination[6], then he is *ḥasīb* in both senses: ['sufficient' and 'one who calls to account'].

3 Lit. 'Is it not God Who suffices (*kāfin*) His servant?', i.e., 'is sufficient for His servant and satisfies him'. This Name *al-Kāfī* is not included in the list by Walīd, but it features in the other three additional lists (see *Noms*, p. 366). The full verse reads: 'Is not God sufficient for His servant, even though they would try to frighten you with those apart from Him? Those whom God sends astray have no guide' (Q 39:36).

4 The full verse reads: 'Those who put their trust in God, He will suffice *(ḥasb*) them. God attains His command. God has appointed a measure for everything' (Q 65:3).

5 From this it can be inferred that ultimately, every Name expresses an aspect of sufficiency in relation to its specific attribute. For example, the Guide is the One who grants the necessary guidance sufficiently, He who suffices as a guide to His servants, etc. This correlation to the Names is based on the fact that, in a nutshell, all of them designate a single Essence which transcends all distinctions.

6 Ar: *al-naqd wa-l-tamḥīṣ*. That is, examining one's faults, clarifying precisely what was wrong and then with contrition and the intention to make amends, putting things right. Both terms suggest rigorous self-examination.

(42) *AL-JALĪL*

THE MAJESTIC, THE GREAT IN DIGNITY, THE SUBLIMELY GLORIOUS, THE HIGHLY ESTEEMED

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may grant you the station in which no one will be able to reach you, even if they wish to. You are also in need of Him to provide you with humility and self-abasement, to the point where even the smallest and most insignificant of existent things, according to the extent of its capability, has mastery over you because of your loving-kindness and mercy towards it.

2. Realisation (*taḥaqquq*):

The essential reality of this Name is [expressed in His Word]: *There is nothing like Him* (Q 42:11).[1] Its essential reality is also His descent towards His servants, [as expressed in the divine saying transmitted by the Prophet, *ḥadīth qudsī*, in which the Lord says]: 'Is there anyone repenting that I may pardon him? Is there anyone supplicating that I

1 One sense of the Name *al-Jalīl*, inasmuch as a name of Majesty (*jalāl*), is related to the divine Incomparability (*tanzīh*) expressed in this phrase; in another sense, *al-Jalīl* is also related to its opposite aspect, that of Beauty (*jamāl*) – in fact, the Names *al-Jalīl* and *al-Jamīl* are frequently commented upon together (see *Maqṣad*, pp. 126 and 127) – and to the idea of the divine similarity (*tashbīh*) expressed, according to Ibn 'Arabī's alternative reading, in this verse. See above 9-2.

may answer him?'[2], [and in His Word]: *There is no private meeting of three men but He is the fourth of them, nor of five but He is the sixth; nor less than that nor more but He is with them, wherever they may be* (Q 58:7), [and]: *We are nearer to him than his jugular vein* (Q 50:16), [and likewise the hadith in which God also speaks through the mouth of the Prophet]: 'I was hungry and you did not give Me anything to eat; I was thirsty and you did not give Me anything to drink; I was sick and you did not visit Me...' and what follows of the complete text of this hadith, which is an authentic tradition (*ṣaḥīḥ*) recorded by Muslim.[3]

Furthermore, part of the realisation[4] of this Name is the hadith [in which God says]: 'The child of Adam accuses Me of lying, and the child of Adam slanders Me'[5]. Part of it is what people say about God, and this refers to His descent to His servants within their hearts, in such a way that they venture to speak out without proper consideration and say such things as *God's hand is fettered*.[6]

2 Fragment of a hadith on the descent of God to the earthly heaven during the last third of the night. See al-Bukhārī, *Daʿawāt* 14, *Tawḥīd*, 35; *FM.* II: p. 514 (no. 85); *Divine Word,* p. 177. Ibn ʿArabī mentions this fragment in *Fut.*I.116 and 756 (*FM.* II:299 and XI:198) (sometimes *fa-ujība-hu* instead of *fa-astajība la-hu*). It is similar to the *ḥadīth qudsī* mentioned in his *Mishkāt al-anwār*, 16th *khabar*, p. 65.

3 The source used by Ibn ʿArabī in citing this *ḥadīth qudsī* in his *Mishkāt al-anwār*, no. 98, pp. 93–4, is Muslim, *Birr* (45) 43. The quote here is partial and does not coincide exactly. On this hadith and other sources, see *Divine Word*, pp. 179–80. Hadith quoted in, for example, *Fut.*I.297, 407, 435, 436 (*FM.* IV:514; VI:215-6, 481, 492).

4 The author seems to distinguish between the texts relating to *ḥaqīqa*, the essential reality of the Name, and those relating to the *taḥaqquq*.

5 See *Mishkāt*, no. 7, p. 31; *Divine Word*, no. 36, pp. 159–60. Mentioned in *Fut.*IV.266.

6 The full verse reads: 'The Jews say, "God's hand is fettered". [It is] their hands [that] are fettered, and they are cursed for what they have said. No, His hands are spread out (*mabsūṭa*). He spends how He wishes.' (Q 5:64).

3. Characterisation (*takhalluq*):

When the servant retreats inwardly and is in the sole company of the Real[7], and is with Him where there is no where or when or how[8], and loses himself in Him until he is [wholly] in that spiritual abode – as one of the gnostics has put it [in the following verse]:

'You have manifested Yourself to whoever You made subsistent after being annihilated,

so that he is without [any separate] existence, because You are him.'[9]

And as another said:

If the days were asked "what is my name?", they would not know,

And "where is my place?", they would not recognise my place.'[10]

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7 The verb *infarada* means 'to isolate oneself', 'to retreat'. 'To retreat with God' does not imply separating oneself physically from the world and daily chores, but to live inwardly with a constant and profound consciousness of the unity of the divine Reality whilst living in harmony with one's society according to what has been prescribed. 'To be with God where there is no where (*ayn*)' corresponds to His Majesty as a counterpart of the *maʿiyya*, the divine co-presence, the fact that God is with the servants wherever they may be (*ayna mā*, Q 57:4 and 58:7), which would correspond to His Beauty.

8 Lit. 'or understanding, or comprehension' (*fahm*). Because in the state of extinction (*fanā'*) alluded to here there is no duality, there is no person to comprehend or anything to comprehend, and understanding requires the consciousness of subject and object.

9 Verse in *ṭawīl* metre (cited by the author in *Fut*.I.58; *FM*. I:440), whose author is unknown, although it is also cited in Abū Ṭālib al-Makkī's *Qūt al-qulūb* (https://shamela.ws/book/8370/1120#p1). This is an expressive and elegant example of poetic license in Arabic, where English cannot capture the same nuances. The technical sense, 'You are him', means 'You are in his place *during* his extinction', that is to say, 'the real, essential I which subsists after the disappearance of the personal, apparent I', or, 'the reality that underlies the appearance of the personal self', in which case it could be translated also 'And he did not exist, only existing because of You'. The second verse is repeated in the *K. al-Tajalliyāt* (*Rasā'il Ibn al-ʿArabī*, 2/124), where previously Ibn ʿArabī had distinguished the various modalities of receiving divine speech and quoted this verse in order to illustrate his explanation of the condition of the one thus inspired. See also the quotation and commentary on this verse in the *Kitāb al-Azal*, in which the author comments: 'Speech is a primordial attribute (*ṣifa qadīma*) of God: it has no form […] and is not contingent' (p. 4). When God addressed Moses, He spoke to him 'with His pre-eternal Word (*qadīma*) […]. To claim that the Speech of the Actor is accompanied by temporal movement, considering Moses to be limited to temporality, seems less appropriate than considering, on the contrary, that Moses heard it outside of time [lit. 'in non-time', atemporality], given that the Speaker did not speak to him in a passage of time. Considering Moses' hearing to be transcendent and incomparable is, therefore, more appropriate than considering the Speech of the Actor to be immanent or comparable' (*Rasā'il*, p. 5).

10 This verse comes from a praise poem by the great classical ʿAbbāsid poet Abū Nuwās (d.

[All of] this comes from the [private] face he has from his Lord in his being brought into being and his being made to continue in being, not from the aspect of his immediate cause.[11] When he has reached this abode, then [the servant] is great in dignity (*jalīl*).

It was also from [the presence of] this Name that the Prophet – may God bless and preserve him – joked to the child: 'Hey, Abū 'Umayr, what has the little bird been doing?'[12] Part of this aspect [of the Name] is also [the Prophet's courtesy in the face of] the pride of those disbelievers who opposed him.[13]

It is also from here that there arises the arrogance of those disbelievers who sought to contend with him for superiority. Whoever attains to this abode is equally highly esteemed (*jalīl*).[14]

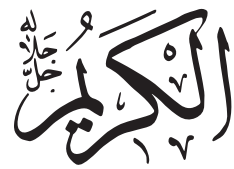
198/814) (*Dīwān*, ed. Wagner, 1/240:https://www.aldiwan.net/poem66140.html). Ibn 'Arabī quotes the same verse preceded by the previous verse in various works, without mentioning the author. In the *Kitāb al-Azal* (pp. 5–6) he comments upon it together with the preceding verse mentioned above, indicating that this verse refers to a higher degree of existence. To the last one the Shaykh adds another verse, which says: 'I hid myself from my Time in the shade of its wing / and thus sees my eye, without Time being able to see me.' In the *Kitāb al-Isrā'* (ed. Ḥakīm, IV:4. 148), the author introduces these two verses with the words: 'as said the wise person who has arrived [at unitive knowledge] *(wāṣil ḥākim)*'. See also Ibn 'Arabī, *K. al-Tajalliyāt*, ed. O. Yahia, p. 203 (para. 433).

11 Here Ibn 'Arabī refers to the distinction between the private face (*al-wajh al-khāṣṣ*) which every existent possesses, the direct relationship with God through which they are brought into existence, and the immediate or proximate cause of someone, i.e. their parents.

12 He relates the hadith that Anas ibn Mālik narrated: 'The Messenger of God had the best character of all people. I had a [younger] brother who was at the time called Abū 'Umayr… who was a young child and recently weaned. And when the Messenger came over, upon seeing him he would say: 'Hey, Abū 'Umayr, what has the *nughayr* [nightingale or little bird, a word rhyming with 'Umayr] been doing?' and would play with him'. See Muslim, Ādāb, 30. By mentioning this pun on the part of the Prophet, Ibn 'Arabī seems to be suggesting that whoever reaches this spiritual abode, like Muḥammad did, still makes jokes and plays games whilst simultaneously being highly esteemed and majestic, so that other people feel close to him and so as to generate a feeling of ease and harmony around him.

13 The text implies that the disbelievers thought themselves superior to the Prophet. Both these examples, according to this reading, express the aspect of the beauty (*jamāl*) contained in majesty (*jalāl*), to which elsewhere Ibn 'Arabī refers as *jamāl al-jalāl* (see Pablo Beneito, 'On the Divine Love of Beauty', *JMIAS* XVIII, 1995, pp. 1–22).

14 As can be appreciated, this second aspect of majesty, characterised by sympathy, closeness and modest patience corresponds to the aspect of Beauty. Here the author does not say that to joke or to tolerate patiently are necessary qualities in any one *takhalluq* of this Name, of a single abode of majesty, but that whoever attains to the abode characterised by these qualities is also *jalīl*, as is the one who reaches the abode characterised by inner withdrawal. It appears from this text that the first does not necessarily imply the second.



(43) *AL-KARĪM*

THE GENEROUS, THE MAGNANIMOUS, THE MOST NOBLE

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He might grant you the noble character traits and remove ignoble ones from you.[1]

2. Realisation (*taḥaqquq*):

The Generous (*al-Karīm*) in giving is the One who does not reject anyone who asks of Him and who possesses the most beautiful attributes in every sense.[2]

3. Characterisation (*takhalluq*):

When a human being takes on the noble character traits, and distances himself from ignoble ones, then he has been characterised by this Name.

1 The term *makārim* in the expression *makārim al-akhlāq* ('noble character traits') is related to the same lexical root as *al-Karīm*: the expression means the qualities that are generous, honourable and noble, as opposed to those that are mean, dishonourable and ignoble (*safsāf*).

2 According to al-Rāzī, the notion of *karam* (nobility) among the Arabs designates 'any praiseworthy quality' (*kullu ṣifa maḥmūda*; see *Noms*, p. 219).

If this Name is regarded as a name of giving [among the divine Names that refer to gifts][3], the generous (*al-Karīm*) is one who gives after being asked, while the munificent (*al-Jawād*) is one who gives before being asked;[4] the fulfiller (*al-Sakhī*) is one who satisfies a need in the most appropriate way; the selfless altruist (*al-mu'thir*)[5] is one who gives away what he himself needs at that same moment or what he may need in the foreseeable future;[6] and the bounteous (*al-Wāhib*) is one who gives in order to bestow favour and blessing [upon a person]. All of this is technical terminology that has been agreed upon.[7]

3 On the Names of giving, see *Fut.*IV.263 (*ḥaḍrat al-sakhā'*), and *Fut.*IV.323. On this and other meanings of *al-Karīm*, see *Noms,* pp. 219–22.

4 This is how al-Anṣārī defines the Name *al-Karīm* (see *Noms*, p. 221).

5 This Name, from the root *'-th-r*, act. part. of Form IV, means here 'honourer', 'welcomer', 'he who places the need of the other first'. It is not mentioned as a divine Name by Gimaret, because, as Ibn 'Arabī mentions when differentiating various modalities of gift: 'Generous selflessness or altruism (*īthār*) consists in you giving away what you need yourself at the moment [you give it] – which is the most meritorious – or what you will need in the future, when you are not in a state of immediate need. To each modality of giving there is a corresponding divine Name [from the same lexical root], with the exception of altruism (*īthār*). God– Exalted is He – is *Wahhāb*, *Karīm*, *Jawād* and *Sakhī*, but we do not say of Him that He is 'altruistic' (*mu'thir*), Exalted is He' (*Fut.*IV.263). So *al-mu'thir* is not a divine Name, since God has no need that He could put any other's before; rather, it is the name of a human gift, for which reason the author, consequently, only refers to it in the section on characterisation. See below 44-2 on *al-Raqīb* as a 'name of giving'. See also *Kashf al-maḥjūb* (trans. R. A. Nicholson), pp. 189 ff. for a lengthy early discussion of īthār.

6 Lit. 'actually (*wujūdan*) or virtually (*taqdīran*)'. These terms correspond to *fī l-ḥāl*, 'in the state', 'in the present', and *fī l-istiqbāl*, 'in the time to come', 'in the future', used in the text from the *Futūḥāt* quoted in the previous note.

7 That is, terms whose meanings Sufi authors have agreed upon in order to distinguish the nuances that are not clear or technically differentiated in common language, based on the study of the sources and on their own mystical experience. However, it is only natural that there should be a certain measure of disparity and relative divergence between authors of different schools and tendencies, whether in the interpretation of these Names or in the way in which other technical terms in Sufism are understood.

(44) *AL-RAQĪB*

THE MOST VIGILANT, THE OBSERVER, HE WHO WATCHES OVER, THE OVERSEER

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order to ask [Him to allow you to] observe and comply with His limits without any lack of attention or forgetfulness.[1]

2. Realisation (*taḥaqquq*):

The Vigilant (*al-Raqīb*) is He who is never unobservant of whatever the people of His kingdom are involved in, as regards all their doings[2] and needs, so that He may bestow[3] [upon them what they require] and

1 'His limits' (*ḥudūd*, pl. of *ḥadd*) means the divine prescriptions governing daily life that limit or forbid certain things, and which if broken require punishment as a preventative measure.

2 The terms *ḥarakāt* ('movements') and *sakanāt* ('rests'), which as a set phrase in Arabic usually mean 'all their doings', contain an implicit allusion, since they also mean 'vowels' and 'pauses', to the linguistic aspect of being, the Sufi *logovision*, according to which all of creation surges into effect from the divine Word 'Be'.

3 In this sense it may be considered a 'name of giving'. The Vigilant gives protection and concedes to His faithful the grace of observance (*murāʿāt*), that is, He gives them the ability to fulfil the divine prescriptions, giving them what they need so that they can fulfil, among other things, the requirements of the ritual prayer – with its movements (*ḥarakāt*) and rests (*sakanāt*) – or other religious duties, and keep an account (of the *rakaʿāt*, the sequences of movements in the *ṣalāt*; the repetition of ritual formulae, of the days fasted, etc.). The sober, concise and elliptical style of Ibn ʿArabī's commentaries upon the Names open the door to various interpretations or applications from the different orders of existence. In the translation this diversity of possible perspectives cannot be reflected.

keep account [of that for them].[4]

3. Characterisation (*takhalluq*):

Whoever attentively observes the traces of his Lord, [that is to say, the divine inspirations,] in his heart, so that he becomes [able to] differentiate them [clearly] from the traces of his own desire and of his [personal] demon[5], [that is to say, egocentric or satanic suggestions], and whoever also guards against whatever unsoundness or deficiency enters into him from the outside world and whatever of it manifests in him from within himself[6], and who, in addition, watches over the people whose care[7] God – Exalted is He – has entrusted him with and who are dependent upon him, such [a servant] has been characterised by His Name *al-Raqīb*.

4 The Shaykh uses a verb in Form IV of the root *ḥ-ṣ-y* – whose corresponding action noun is *iḥṣā'* – which means both 'protect' and 'count', 'calculate'. Therefore this could mean that *al-Raqīb* (1) protects beings in general, (2) cares for the faithful by protecting them from negligence, (3) keeps an account of their movements or actions, and (4) calculates the extent of their need. Thus 'vigilance' is associated with the sovereign condition of the King, so that *al-Raqīb* is the protective Guardian of His subjects.

5 Literally, 'his Shayṭān', the Quranic name for Satan. Like other Sufi authors, Ibn ʿArabī provides criteria for distinguishing different types of paranormal perceptions in a number of passages. He classifies 'incidental thoughts' or 'inspirations' (*khawāṭir*), that is, the occurrences or incidences that come into the heart – which we might call 'heart-blowings', in this specific sense – into four categories: divine inspiration (*ilāhī*), also called 'merciful' (*raḥmānī*) or 'lordly' (*rabbānī*);spiritual inspiration (*rūḥānī*); soul or psychic suggestion (*nafsānī*) and satanic temptation (*shayṭānī*). One of the fundamental commitments of a spiritual master, as W. Chittick points out, consists in discerning the source of the inspirations or suggestions that flourish in the heart, in order to prevent the consequences that confusion between the different kinds could cause in the psycho-spiritual balance of the disciple (*SPK*, p. xiii and note 8).

6 That is, he explores what external stimuli produce within himself and what interior stimuli produce outside of himself, watching the correlation between his interiority and external manifestation.

7 That is, family, colleagues, travellers, orphans and the needy in general, whose care has been prescribed in the Quran.

(45) *AL-MUJĪB*

HE WHO RESPONDS, THE RESPONSIVE ONE, HE WHO SATISFIES BY GIVING AND ACCEPTING

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – so that (1) your prayer may be accepted, and (2) that He may provide you with [the spiritual courtesy necessary] for you not to ask Him for or invoke Him through something that He has prohibited you to.

2/3. Realisation (*taḥaqquq*) and characterisation (*takhalluq*)[1]:

Realisation and characterisation are both brought together in the following [Quranic] verse: *When My servants question you about Me, [tell them that] I am near – I answer the call of the caller when he calls Me; so let them respond to Me* (Q 2:186). Just as you want Him to [listen to] you and be responsive when you appeal to Him, He wants you to [listen to] Him and respond with regard to what He urges you to do.

1 This is the only case in the text where these two aspects of the commentary on a Name are so intimately interrelated, emphasising the correlation and reciprocity of request and response.

(46) *AL-WĀSIʿ*

THE VAST, THE IMMENSE, THE LIBERAL, THE ONE WHO CONTAINS ALL THINGS, THE ALL-EMBRACING, THE ONE WHO UNFOLDS AND EXPANDS

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – so that He may make all things ample for you[1] and so that His conditional mercy[2] may embrace you. Even though conditioned restriction is our attribute, not His, Exalted is He, it is a necessary duty for human beings to desire and obtain that which God – Exalted is He – invites him to desire [and ask for]. As He says: *[My mercy embraces everything.] I shall ordain it for those who are God-aware* (Q 7:156)[3], restricting [the ordainment of] His grace [to the God-aware], so that it is as if you have asked to become one of those who hold God in reverent awe.[4]

1 Or, 'so that He might make you capable of containing all things'. See below 46-3. The root *wasaʿa* (from which the Name *wāsiʿ* is formed) has meanings of 'to be large and spacious, have space for, contain' as well as 'to be generous, bestow ample favours upon'.

2 Ar: *al-raḥma al-muqayyada*. This extending of special mercy is mentioned in the opening poem of *Fuṣūṣ al-ḥikam*: 'this is the mercy which embraces you (*wasʿiat-kum*), so extend it' (p. 26). See also above 3-2.

3 The full verse reads: '"Prescribe good for us in this world and in the next. We have turned to You." [God] said, "My punishment, I inflict on those whom I wish, but My Mercy embraces everything. I shall ordain it for those who are God-aware, and pay the *zak*ā*t*, and who believe in Our Signs"' (Q 7:156).

4 Ar: *al-muttaqūn*, traditionally translated as 'godfearing', but also means being 'God-aware', including the sense of wariness. Ibn 'Arabī uses here the first person: 'it is as if I asked of Him that He permit me to become…'.

2. Realisation (*taḥaqquq*):

The All-Embracing (*al-Wāsiʿ*), in His essential reality, is He who contains all things without anything being able to contain Him.

3. Characterisation (*takhalluq*):

When a servant reaches the abode [that corresponds to His Word:] 'Neither My earth nor My heaven can contain Me, but the heart of My faithful servant does contain me'[5], then he has taken on the qualities of this Name. As Abū Yazīd [al-Bisṭāmī], may God be pleased with him, said: 'If the Throne and all that it contains were placed more than a hundred million times over in one of the corners of the heart of the gnostic, he would not even notice it.'[6]

It is also part of [the characterisation of] this Name that [the servant should] bear ill-treatment and rudeness [with fortitude], and thereby find that all things have a face [that is turned] towards the Real.[7]

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5 See above 5-3. He says the heart 'of My believing servant (*mu'min*)' – in a restricted sense, not of just anybody. This faithful servant is ultimately the Perfect Human.

6 The Throne of Mercy encompasses all existent forms within its sphere. In Akbarian cosmology, it is the comprehensive existential degree that embraces all other degrees. With regard to its relationship with the heart of the servant, the Shaykh says: 'The heart is His Throne [i.e. of *al-Raḥmān*] and it is not limited by any specific attribute; on the contrary, just as the All-Compassionate possesses all the Most Beautiful Names (Q 17:100), the heart brings together all the divine Names and attributes' (*Fut.*III.129; see *SPK*, pp. 106–8 and *SPK*, *''arsh'*, '*qalb*', '*raḥma*'). For further discussion of this saying of al-Bisṭāmī, see the chapter of Isaac in the *Fuṣūṣ al-ḥikam*, ed. Kılıç, p. 71. In one passage of *Mashāhid,* in which God orders his interlocutor – the selfsame Ibn 'Arabī in his condition of the Perfect Human – that he compare the weight of the Throne with the 'Stone of Similitude' (an image for the Perfect Human), he uses similar terms: 'Then He made me burn the veils [that had remained] behind me. I then saw the Throne. "Lift it," He ordered. I lifted it and He said: "Now throw it into the sea [of knowing]". I threw it and it disappeared. Then the sea threw it back and He told me: "Take the Stone of Similitude from the sea." I took it out and He told me: "Bring the Scales (*mīzān*)". I brought them and He told me: "Place the Throne (*'arsh*) and all that it contains into one of its basins and place the Stone of Similitude into the other." [The result was that] the Stone weighed more. He then told me: "Even if you were to place the [the weight of] the Throne a million times over [in the scales], to the limit of what is possible, this Stone would still weigh more."' The Stone of Similitude is, according to Ibn Sawdakīn, the Perfect Human. See *Contemplations*, p. 45, note 26, and pp. 61–2.

7 This expression (*wajh ilā al-Ḥaqq*) implies that all things have, in some way, a positive meaning in relation to God. Thus, what appears to be ill-treatment in fact entails a hidden grace. Everything is necessarily linked to the Truth by virtue of 'the private face' (*al-wajh al-khāṣṣ*).

(47) *AL-ḤAKĪM*

THE WISE, THE SAGACIOUS, THE PRUDENT, THE JUDICIOUS

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He might provide you [with the skill] (1) to place things where they belong[1] and (2) to arrange matters in their proper places, times and ranks.

2. Realisation (*taḥaqquq*):

This Name refers, on the one hand, to the divine Decree, as we have mentioned in the section on the Name *al-Ḥakam*[2], and on the other hand, to wisdom[3], which consists in arranging things according to their correct positions and the direct knowledge of the relationships and correspondences that exist between things.

3. Characterisation (*takhalluq*):

Whoever has been able to acquire direct knowledge of these things, in respect of [the acquisition] of the sciences, [the aptitude for] teaching them, and [the capacity for] acting [accordingly], as well as invoking

1 Or, 'to decide them and to do them opportunely'.

2 See above no. 29.

3 Ar: *al-ḥikma*, from the same root as *ḥakam* and *ḥakīm*.

Allāh by virtue of the particular Name that specifically corresponds to each need, then [such a servant] has adopted the characteristic features of this Name.[4]

4 According to this, there are four aspects that constitute the appropriate condition of the wise (*ḥakīm*):
(1) knowledge of the traditional theoretical sciences; (2) the ability to transmit the sciences and teach the doctrine that such knowledge contains; (3) putting into practice what these sciences imply in terms of acts of devotion, ethical duties and so on; (4) knowing the correspondence between the divine Names and the various realities, a knowledge that permits the sage to invoke God in every moment in accordance with what is needed by way of the most appropriate Name. In fact, this fourth can be considered a particular aspect of the third.
In the Islamic tradition – and even more so among Sufis – the notion of 'knowledge' (*ʿilm*) is inseparably linked to the notion of 'praxis' (*ʿamal*). The fact that both Arabic terms have the same letters in their root morpheme, *ʿ-l-m*/*ʿ-m-l*, underpins this association.

(48) *AL-WADŪD*

THE CONSTANT IN LOVE, THE EVER LOVING, THE LOVING FRIEND

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – for the constancy of His unconditional love[1] [towards you] and for affectionate love towards whoever He has ordered you to love [in God, rooting your love for them] in your soul.[2]

2. Realisation (*taḥaqquq*):

Being Ever Loving (*wadd*) consists in abiding in love, and in being constant in this. [As the Quranic verse says: *Did We not make*] … *the*

1 Ar: *wudd* or *wadd*. The constancy or fixity (*thabāt*) of this love is reflected in the fact that the Name *Wadūd* (*w-d-w-d*) is a graphic repetition of the word 'Love' (*w-d*, where the letters *wāw* and *dāl* which total 10=1, so that *Wadūd* =20=2). In a sense the Name emphasises the loving one-to-one relationship of God and the human being.The Name *al-Wadūd* is used twice in the Quran, both in connection to endless forgiveness and mercy: firstly, in the voice of Shuʿayb to his people, 'Seek your Lord's forgiveness, then turn in repentance to Him. My Lord is Most Merciful (*raḥīm*), Ever Loving' (11:90); and secondly, as an aspect of His all-encompassing power, 'It is He who originates and restores, and He is the Most Forgiving (*ghafūr*), the Ever Loving, the Glorious Possessor of the Throne, the Doer of what He wishes' (85:13–16). Some also take the Name in a passive sense, as the Most Beloved (*Lisān al-ʿArab*, p. 4794).

2 This refers, above all, to the prophet Muḥammad – one of whose names is *Ḥabīb*, 'Beloved' – as the supreme representative of the human condition, the Perfect Human par excellence. See Q 3:31: 'Say, "if you love God, follow me and God will love you and forgive you your sins. God is Forgiving and Merciful"'.

mountains pegs?[3]. The pegs that hold down a tent are said to be 'pegs' (*watad*) or 'wooden pins' (*wadd*), because they stabilise and remain firmly fixed. While the Lover is one whose love is selfless and pure, the Ever Loving (*al-Wadūd*) is one whose love is constant.[4]

3. Characterisation (*takhalluq*):

If the love of God – Mighty and Magnified is He – and the love of whoever he has been ordered to love are firmly established in the heart of the servant, whatever state may come without warning from the Beloved and overwhelm him, whether this pleases him or not, this servant may then be described as 'constant in love' (*wadūd*).

3 'Have We not made the earth as a resting-place and the mountains pegs?' (Q 78:7). Ibn 'Arabī cites this verse to emphasise the semantic relationship between the term *watad*, pl. *awtād*, 'tent-peg', with the term *wadd*, which can also mean a wooden pin, peg or stake (see Lane, p. 2992; *Lisān al-'Arab*,p. 4794)

4 The distinction between the 'lover' (*muḥibb*) and the 'ever loving' (*wadūd*) is also found in the distinction Ibn 'Arabī makes between four kinds of love in chapter 178 of the *Futūḥāt*: loving inclination, falling in love (*hawā*); constancy in love (*wadd*); original love (*ḥubb*), which is selfless and free from one's own will in favour of the will of the Beloved; and passionate love ('*ishq*). As the Shaykh explains, *wadd* not only designates the consolidation of affection, but 'designates the constancy of love (*ḥubb*), passion ('*ishq*) or loving inclination (*hawā*)' (*Fut.*II.337; see *Fut.*II.335–8; IV.259).

(49) *AL-MAJĪD*

THE GREAT IN DIGNITY AND HONOUR, THE MOST ILLUSTRIOUS, THE GLORIOUS, THE MOST EMINENT

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – for the ennobling of your essence with those qualities that are truly praiseworthy.[1]

2. Realisation (*taḥaqquq*):

The Eminently Honorable (*al-Sharīf*) is the One whose eminence is due to His own Essence, since His [incomparable] Essence is unlike the essences [of possible things], and nothing that applies to possible things can be attributed to It.[2]

The One whose qualities derive from eminence – given that they cannot be conceived of in the way that noble qualities are related to possible things – is truly most worthy of the Name *al-Majīd*.[3]

1 Ibn ʿArabī uses the verb *athnā*, suggesting that the praise is doubly commendable since it encompasses both praiser and praised.

2 That is, His Essence (*dhāt*) entails that He is noble in His own Self, an eminence (*sharaf*) that is not shared with any other.

3 The morphological paradigm of *Majīd* is an intensive active-passive form. In contrast, the Name *al-Mājid*, which is from the same root and is often treated as a synonym by other authors, is the active participle, and does not have an intensive character (see below, 66). As well as considering it a 'name of ontological superiority', some authors consider *al-Majīd* to be a 'name of superabundant giving' with the meaning of Munificent (see *Noms*, pp. 217–9).

3. Characterisation (*takhalluq*):

The eminence that belongs to the servant in respect of His Name 'the Glorious' (*al-Majīd*), consists of being characterised by the character traits of God in an unlimited way.

Whoever attains to such [spiritual] dignity is illustrious to a superlative degree within [the realm of] the possible.

(50) *AL-BĀʿITH*

THE SENDER, THE DISPATCHER, THE ONE WHO ROUSES TO ACTION, THE INSTIGATOR, THE REVIVER, THE RAISER OF THE DEAD, THE AWAKENER

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may provide you with the benefit that comes from a creative inner energy[1] that produces effects in whoever can profit from it in any [spiritual] state.

2. Realisation (*taḥaqquq*):

The Sender-Reviver (*al-Bāʿith*), in the absolute sense, is the One who sends and revives [directly, by Himself,] not by way of any other sender or resuscitator, so that there is no-one else who is sent to deliver a message[2] on behalf of the Sender. This can only apply to God alone.

This section requires close observation and verification. May whoever considers what we have just said reflect upon it attentively.[3]

1 Ar: *himma*. It is suggested here that *himma* is related to the capacity to kindle spiritual awakenings, inducing states of opening, understanding etc.

2 Ar: *mabʿūth*, signifying a messenger or person sent, alluding particularly to the messengers and prophets, who stir men to follow the truth, enlivening their hearts by bringing them the prophetic message.

3 In the following section the author clarifies the relationship established here between (1) He who is the absolute *Bāʿith* – Sender, Resuscitator, Inciter, Instigator – without intermediary and (2) he who is *bāʿith ʿan al-bāʿith* – he who revives on behalf of the One sending him – or *bāʿith mabʿūth*, 'the delegated enlivener', that is, *rasūl*, 'envoy'. The underlying notion in

3. Characterisation (*takhalluq*):

The sending or reviving dealt with here is only possible after death, since God – Exalted is He – says: *It is He who has sent among the unlettered a messenger from among themselves* (Q 62:2).[4] But is this death with respect to life or not? Here there is the view that every being that has been born is engendered according to their primordial nature,[5] and therefore they are living. Subsequently, as an effect of natural elemental composition, they are overtaken by the death of the heart through ignorance and the death of the limbs through discordance.[6]

So when you revive someone with noble, exalted knowledge[7] according to its various ranks [by resuscitating their heart] from this death [by ignorance], and you also revive them with harmonious conformity and agreement [by resuscitating their limbs] from death by the discord that prevailed over them, both in the sensible realm and

all the meanings of this Name is the idea of 'transfer'. The Sender is He who sends from one place to another: from life to death and from death to life, from ignorance to knowledge, from sleep to wakefulness, from unconsciousness to consciousness, from distance to proximity, from non-existence to existence, from the *barzakh* to the Resurrection, and so on. The Sender is also He who sends the envoys, the transmitters of the prophetic message; He is the Instigator of all secondary causes.

4 The complete verse reads: 'It is He who has sent among the unlettered (or: common people) a messenger from among themselves, to recite His Signs to them and to purify them, and to teach them the Scripture and the Wisdom – previously they were in manifest error'. This verse talks about an envoy who was one of them. In Q 9:128 it says: 'A messenger has come to you from among yourselves (*rasūl min anfusi-kum*)', which can also be interpreted literally as 'a messenger from your own souls', alluding to an 'inner messenger' corresponding to the miscrocosmic order.

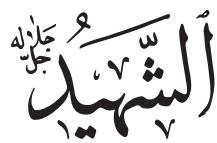
5 Allusion to the innate knowledge, the original faith with which God created human beings. According to a well-known hadith, 'Every child is born according to its primordial nature (*fiṭra*); then his parents make him into a Jew, a Christian or a Zoroastrian' (see al-Bukhārī, *Janā'iz* 80, 92, *Tafsīr* 30:1). This primordial nature was manifested for the first time in the covenant made between God and the future descendants of Adam before they arrived into this world (see *SPK,* p. 195).

6 Ar: *mukhālafāt*, literally 'discordances', which may refer to the 'oppositions' and 'transgressions' of the limbs with respect to the revealed Law, or, the apparent 'contradictions' and 'divergences' between the various members. For a broader understanding of the text, it is essential to bear in mind here the famous hadith in which the Prophet refers to 'death before death'.

7 Noble or eminent knowledge (*'ilm sharīf*), which can be contrasted with superfluous knowledge, integrates the different sciences that are all ultimately aimed at the knowledge of God. These are, fundamentally, the religious sciences: the knowledge of the prescriptions of revelation and the precepts of the faith, the knowledge of the ritual acts, etc. It may also be understood that all knowledge can be oriented towards knowledge of God, which is its noble side. Any disorientated and unnecessary knowledge that veils essential knowledge and takes the knower away from God would be considered ignoble.

in the intelligible realm, you are then a resuscitator (*bāʿith*), though necessarily on the authority of another resuscitating sender.[8]

8 That is to say, that a human being can be an envoy (*mabʿūth*) sent to himself or to other humans, as a reviver and transmitter of harmony and knowledge, or can be – in the case of the prophets and the messengers – one who instead directs or rouses (*bāʿith*) others to revive themselves, resuscitating them, therefore, from the deaths of ignorance and disharmony. In any case, anyone who sends or revives is an intermediary or emissary of another reviver (*bāʿith ʿan bāʿith*) and, ultimately – as in the case of the prophets – of the absolute Resuscitator and Sender (*bāʿith ʿan al-Bāʿith*) who is not sent by anyone. On death understood as a transit or transfer (*intiqāl*) and the various kinds of death, see *SPK*, pp. 354–5, and *Muʿjam*, p. 1028.



(51) *AL-SHAHĪD*

THE (UNIVERSAL) WITNESS, HE WHO IS PRESENT AND SEES, THE CONTEMPLATOR

1. Dependence (*taʿalluq*):

You need this [Name] in order that (1) He may provide you with contemplation of Him wherever you are, and (2) He may provide you with modesty before Him.[1]

2. Realisation (*taḥaqquq*):

The Witness (*al-Shahīd*) is the One who is present, who sees you whatever you are doing. The Contemplator (*al-Shahīd*) is also the Contemplated (*al-Mashhūd*)[2], since the grammatical form of this Name determines this [passive] sense.

He is the One contemplated – Transcendent is He – in all things, alongside all things, before all things and after all things, according to

1 Here Ibn ʿArabī is referring to the servant having modesty before Him, but he is also alluding to God's modesty towards the servant, for modesty is likewise a divine attribute. Regarding the Presence of the divine Modesty (*ḥaḍrat al-ḥayā'*), see the commentary in *Fut.*IV.262–3.

2 The terms *shāhid* and *mashhūd* (act. and pass. part.) appear together in the Quranic verse 85:3: 'By what witnesses and what is witnessed'. Ibn ʿArabī explains that both aspects are contained within the Name *al-Shahīd*, which is simultaneously active and passive: the Witnessed Witness, the Contemplated Contemplator, the Observed Observer. See Introduction.

[the modality of contemplation that corresponds to] the diverse kinds of contemplative.[3]

He is the One who contemplates (*al-Shāhid*), who bears witness to all things and is present with all things.

3. Characterisation (*takhalluq*):

If you recognise the fact that you are a visible object of His contemplation, then make effort, so that He does not see you in what He has prohibited, nor lose [sight of] you in what He has commanded.[4] On the other hand, if you are witness to Him[5], you must cling tightly to modesty before Him.

He brought both aspects together in a unique prophetic message of proven authenticity: 'Worship God as if you see Him, for even though you do not see Him, He sees you.'[6]

3 These four modalities of contemplating God in things have been expressed by means of distinct prepositions that describe different spatial relationships of perception: one may contemplate God in (*fī*), alongside (*'inda*), before (*qabla*) or after (*ba'da*) things, among other modalities. Elsewhere the Shaykh brings together the following formulations: 'Abū Bakr the Confirmer (*al-Ṣiddīq*) – may God be satisfied with him – has said: "I have not seen anything without seeing God before (*qabla*) it". 'Umar the Discriminating (*al-Fārūq*) – may God be satisfied with him – has said: "I have not seen anything without seeing God with (*ma'a*) it". 'Uthmān – may God be satisfied with him – has said: "I have not seen anything without seeing God alongside (*'inda*) it". Another one of them has said: "I have not seen anything without seeing God in (*fī*) it"' (*K. al-I'lām bi-ishārāt…*, in *Rasā'il*, p. 2).

4 It is no coincidence that Ibn 'Arabī uses the imperative *ijtahid* ('make effort'), from the same root as *jihād*, 'struggle', 'holy combat', when commenting upon the Name *al-Shahīd*. When applied to a combatant, it also means a 'martyr fallen in a holy war'. There is an allusion here to the inner combat that personal effort (*ijtihād*) implies. In *Fut.*I.338 (*FM.* V:203), we read this same sentence in the phrase: 'Modesty with respect to God consists in Him not seeing you in all that He has prohibited to you and Him never ceasing to see you in all that He has commanded'.

5 The Perfect Human is the Witness by whom God contemplates Himself (*shāhid la-Hu*) and the object of contemplation in which He contemplates Himself (*mashhūd la-Hu*).

6 On this hadith, see 21-2.

(52) *AL-ḤAQQ*

THE SUPREME TRUTH AND REALITY, THE NECESSARILY TRUE AND RIGHT, THE REAL EXISTENT, THE TRULY REAL

1. Dependence (*taʿalluq*):

You need this [Name] in order that you may speak nothing but the truth, walk in nothing but the truth, and move or stay still by nothing but the truth and for the truth alone.[1]

2. Realisation (*taḥaqquq*):

The ultimate degree of the Truly Real (*al-Ḥaqq*) is that He is the Necessary Being by Himself.[2]

1 Alluding to the *ḥadīth qudsī* 'I am the eye with which he sees… the foot with which he walks…' (see 4-3 and 69-3). On the different meanings of *ḥaqq*, and their compared usages, see *SPK*, pp. 337–42 and 344. Even though this apparently concerns external movement and action, implicitly all the expressions of this commentary allude to the word or verbal articulation (*nuṭq*) (see above 44-2, where movement and rest, action and inaction, correspond to vocalisations and quiescences in speech respectively).Even the verb 'to walk' (*mashy*) is used here as an allusion to 'speech', since some of its definitions are related to speech: 'to go to (someone in order to) relate (something)', 'to denounce'. Reality or Existence is the divine Word. All beings are words of the Creator and His Word is the Truth (see *SPK*, pp. 127–8).

2 Ar: *wājib al-wujūd li-dhāti-Hi*, a formulation taken from Neoplatonic philosophy.

3. Characterisation (*takhalluq*):

This consists in you coming to the knowledge by which you recognise that you are a necessary being through Him and not by yourself – what both these notions have in common is [their] necessity and not [their] being.[3] Therefore, in this respect, [by virtue of this participation in necessity], the servant is not in unreality[4] since the unreal is non-existent, and the terms that refer to him are existent. So they are real (*ḥaqq*) even though what they signify is no thing[5]. Only what is other than God – Exalted is He – is said to be unreal, as [the poet] Labīd said:

'Are not all things unreal except *Allāh* alone?'[6]

Therefore, although the existence of such a thing is something gained, the only thing that actually belongs to him in terms of his essence is non-existence and a receptivity for existence.

3 Both share the notion of necessity, but God exists by Himself, while the human being, who is servant, does not exist by himself but only through Him.

4 Ar: *bāṭil*, the opposite of *ḥaqq*. We could translate this as 'in vain', but it also has the meanings of 'false', 'unreal' and 'perishing'.

5 Ar: *madlūlu-hā lā shay'*, alluding to the fact that the servant is not 'a thing' nor 'other than the Real'.

6 *Ṭawīl* meter. The second hemistich 'and every pleasant thing surely ephemeral?' is added in two manuscripts. Labīd b. Rabīʿa (d. ca. 40/661) was one of the famous Arab poets, who converted to Islam late in life (see ʿAbd al-Qādir al-Baghdādī, *Khizānat al-adab*, ed. ʿAbd al-Salām Muḥammad Hārūn, Cairo, 1981, vol. II, pp. 255–7). Ibn ʿArabī cites this verse on several occasions. In *Fut.*I.406 and 716 (*FM.* VI:209 and X:409), after citing it, the Shaykh explains that the Prophet, upon listening to it, declared it to be 'the truest verse that the Arabs have spoken'. Elsewhere, the Shaykh comments that 'the unreal (*bāṭil*) is without doubt non-existence (*ʿadam*), while existence (*wujūd*) is all reality (*ḥaqq*)' (*Fut.*II.33; *FM.* XI:452).

(53) *AL-WAKĪL*

THE ATTORNEY, THE APPOINTED TRUSTEE, THE ONE ENTRUSTED AND RELIED UPON, THE TRUSTWORTHY GUARDIAN

1. Dependence (*taʿalluq*):

You need this [Name] in order that He may favour you by permitting you to appoint Him as a trustee (*wakīl*).[1]

2. Realisation (*taḥaqquq*):

Delegation or the condition of trusteeship (*wikāla*) may be absolute, limited or reciprocal.[2] It is a Name with a passive sense requiring someone to take the one designated as such [as guardian].[3]

When God – Exalted is He – created the servants and placed them behind the veil of otherness[4] so that they look towards secondary causes, He addressed them from behind this veil, telling them to entrust Him with looking after their welfare. It is part of such general

1 Allusion to Q 73:9, '[He is] the Lord of the east and west – there is no god but Him. Appoint Him as your trustee'.

2 The term *tawakkul* ('trusteeship', verbal noun of Form V), means 'trust (in God), entrusting oneself to God, putting oneself in His Hands'. This is therefore the attitude that corresponds to the servant before *al-Wakīl*, who is the One who can be fully relied upon. The term *dawriyya* ('reciprocal') suggests circularity, i.e. the two sides delegate to each other as in the movement of a circle.

3 That is, it names the result of the action of the one who delegates. In ms. C we read: '… requires the action of an agent', which amounts to the same thing.

4 Lit. 'the veil (or curtain) of differences and changes' (*ḥijāb al-aghyār*).

delegation that everything is handed over to Him so that He in turn may authorise whoever He wishes. He granted power of attorney to the prophets – may the blessings of God be upon them – by making them recognise and identify the secondary causes of their welfare and true felicity, and by teaching them that [maturity and] right conduct consists in making use of these means, and [immaturity and] wrongheadedness in neglecting them.

He, Exalted is He, says: *There is no god but Him, so adopt Him as a trustee* (Q 73:9) and also: *Do not choose any trustee apart from Me* (Q 17:2)[5], meaning '[Do not rely upon] the secondary causes, by which I am veiled and behind which I have spoken to you'. *It has not been granted to any mortal to be spoken to by God except by inspiration or from behind a veil* (Q 42:51).[6]

3. Characterisation (*takhalluq*):

[It is expressed in a verse:] *Spend of that to which He has made you successors* (Q 57:7).[7] In fact He has given you power over what He has entrusted you with as His representative, whether this be people, wealth, works or possessions. And delegation is known to have conditions that the appointee must fulfil, for otherwise the full execution of this function would not be valid. Only if you act by Him, for Him and depending upon Him, can you be a truly praiseworthy trustee. Unlike the other divine Names, this Name is far from having any real active meaning.[8]

5 The full verse reads: 'We gave Moses the Scripture, and made it a guidance for the Children of Israel, saying "Do not choose any trustee apart from Me". [They were] the seed of those whom We carried with Noah. He was a grateful servant' (Q 17:2-3).

6 The full verse refers to the three methods by which God communicates with mankind (the third being 'a messenger to reveal what He wishes'). Ibn 'Arabī here emphasises that the 'veil' refers to the veil of causality.

7 The term *mustakhlaf* ('successors') alludes to the condition of *khalīfa* or vicegerent that pertains to the Perfect Human. Elsewhere the author explains that 'the act of leaving a representative in charge (*istikhlāf*) is the same as delegating (*niyāba*)' (see *Fut.*I.671; *FM.* X:53).

8 The Name *al-wakīl*, of the *fa'īl* paradigm, has a doubly passive meaning, since even its action – that of delegating – is passive in nature: He to whom the believer delegates and trusts is also the One Who delegates functions to His messengers and friends, who in turn act while entrusting themselves to Him.

(54) *AL-QAWĪ*

THE STRONG, THE SUPERIOR IN STRENGTH, THE INVINCIBLE VICTOR

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may enable you to get the better of whoever opposes you in relation to what you want them to do, when you have ordered them to do so and they refuse to comply.[1]

2. Realisation (*taḥaqquq*):

In His essential reality, the Strong (*al-Qawī*) is the Invincible whom none can defeat, the Irresistible whom none can oppose, the One in Whose power lies all that is other than Him.

3. Characterisation (*takhalluq*):

The strong (*al-qawī*) is someone to whom God – Exalted is He – has given the strength required to undertake the acts of worship that have been prescribed for them, whether in the sensible realm or the intelligible realm.

1 This section may be understood, among other possibilities, to mean that the servant orders his limbs to carry out their prescribed duties and is therefore in need of *al-Qawī* so that his will to achieve this prevails over the resistance that any of his limbs or faculties might present.

It is also from this Name that the effects produced by such a person, [endowed with strength] by way of the energy of his spiritual concentration, come about, and through this he exercises an influence on the bodies of the cosmos, whether superior or inferior. The nature of this Name is extraordinary and its mission grand: 'The strong man is not someone who is forceful in wrestling, but rather one who controls their anger'.[2]

According to what is related in an extensive hadith, the angels asked: 'Oh Lord! Have you created anything more powerful than wind?' He replied: 'Yes, the believer (*mu'min*) who gives generously in charity with his right hand, whilst concealing it from his left.'[3]

2 Muslim, *Ṣaḥīḥ*, 45 (*Birr*):107.

3 Hadith cited in *Fut.*IV.36, where it reads 'without his left (hand) knowing about it'. See the 25th *ḥadīth qudsī of Mishkāt al-anwār* (p. 26), where it is given in the form transmitted by Anas b. Mālik; also *Fut.*I.133 (*FM.* II:441).

(55) *AL-MATĪN*

THE FIRM, THE UNYIELDING, THE UNSHAKEABLE, THE STEADFAST

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order to be preserved and fully protected from the [dispersive] influences that something might have on you, whether this proceeds from yourself or from another.

2. Realisation (*taḥaqquq*):

The Unshakeable (*al-Matīn*) in His strength is the One who is unaffected in Himselfby anything, and upon whom none has any influence, whether by their power of spiritual concentration or action, since firmness is an inviolable abode.

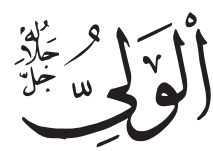
3. Characterisation (*takhalluq*):

The firm among the servants is he who is solid in his religious life, who is not [distracted or] influenced by the passions, and who is not affected in himself by whatever Reality reveals to him, through the vision of the Real in things, especially in the station of correspondence.[1]

1 Ar: *mawqif al-sawā'* (the spiritual stage or station of equality). The Mss. B, U and F add the following commentary: 'By the expression "the stage of equality" [the author] means that, as He – Transcendent is He – is the existentiator of all things that you see, you are also [in a similar way] the creator of all things (Q 6:102, among other verses), so [in this sense] your gaze (*naẓar*) corresponds to His existentiation (*ījād*) without one superimposing itself on

Whoever attains to this abode is resolutely firm: by being strong (*qawī*) he exercises influence, and by being firm (*matīn*) he does not allow himself to be influenced.

the other, so that the two are equivalent. And God knows best'. On *sawā* see *SPK*, p. 318.



(56) *AL-WALĪ*

THE FRIEND AND HELPER, THE CLOSE, THE MASTER, THE ONE IN CHARGE, THE DEFENDER, THE PATRON

1. Dependence (*taʿalluq*):

You need this [Name] in order that He may make you one of His friends (*awliyā'*).

2. Realisation (*taḥaqquq*):

He is the Helper [to victory][1] by virtue of being the Lover. When this is the case, He is the one who takes His virtuous servants as friends, entrusting them with particular missions for which they are specifically chosen, because of which they are called 'friend' (*walī*)[2]. God has applied this term to those of His distinguished servants who are endowed with this condition, calling them friends of God – Exalted is He – and they are the ones whom God – Exalted is He – loves, those whom He has chosen and to whom He grants real help and success inwardly, whether it manifests or not externally.

1 Ar: *al-Nāṣir*. Ibn ʿArabī treats this Name as almost synonymous with the Name *al-Walī* (see *Fut*.IV.283, 325).

2 The term could also mean 'ally', 'counsel', 'neighbour', 'close friend', 'partisan', 'companion'. See *Seal*, pp. 21–5.

3. Characterisation (*takhalluq*):

[This is expressed in these verses]: *Those who take as friends Allāh, His Messenger and those who believe – the party of Allāh are the victors* (Q 5:56). *It was a duty to Us to help the believers* (Q 30:47).[3] Here there is a secret:[4] so seek it out in the way that enemies appear to be in the ascendancy over the believers and to be 'victorious' over them, and God will open the eye of your inner vision. He – Exalted is He – has already called attention to it by saying: *Corruption has appeared on land and in the sea* (Q 30:41)[5]; and likewise: *Your Lord has decreed that you should worship only Allāh* (Q 17:23).

3 The complete verse reads: 'We have already sent messengers to their peoples before you, and they brought them clear proofs. Then We took vengeance on those who sinned. It was a duty to Us to help the believers.'

4 This 'secret' seems to refer, as the verses cited suggest, to the fact that true divine help consists in liberating the servant from corruption and its consequences and in helping him to realise the meaning of not worshipping any other than Him. In this case, as exemplified in the life of the Prophet when faced with his enemies, the apparent victory or superiority of the unbelievers would only be, in this sense, a divine trick to put them to the test. True help from God is always available to those who have faith: help by which God Himself illuminates the eye of inner vision.

5 The full verse reads: 'Corruption has appeared on land and in the sea because of what people have earned by their acts, to make them taste some of what they have done, that they might turn back.'

(57) *AL-ḤAMĪD*

THE ONLY ONE TO WHOM ALL PRAISE IS GIVEN, THE PRAISEWORTHY, THE PRAISED, HE WHO PRAISES, HE WHO EXTOLS HIMSELF

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may make you worthy of being praised (*maḥmūd*) in all aspects.

2. Realisation (*taḥaqquq*):

The Praised (*al-Ḥamīd*) is He to whom [all] praise ultimately belongs.[1] He is the One who is doubly praised for His acts, for what proceeds from Him and for what He is. Such is the meaning [of this Name] when it is understood in its passive sense.

On the other hand, this Name also has an active meaning[2]: so He is the Praiser who doubly praises Himself, both for what He is and for whatever is other than Him, inasmuch as it proceeds from Him, Exalted is He. This is the very pinnacle of noble generosity (*karam*), in that [first] He gives to you and [then] He praises you for what He has given you.

1 Lit. 'to whom belong the outcomes of praise (*'awāqib al-thanā'*)': in other words, the action of extolling (*thanā'*, a word which suggests doubling) requires both a praiser and a praised, but ultimately all is the praise of God Himself by Himself.

2 Ar: *fāʿiliyya*. For the Names that are from this morphological paradigm (*faʿīl*) and contain both a passive (*mafʿūl*) and an active (*fāʿil*) meaning, see Introduction.

3. Characterisation (*takhalluq*):

The servant who is praiseworthy (*maḥmūd*) is one who possesses the outcomes of praise, that is to say, that these are preserved for him until his final destiny: *And the outcome is for the God-aware* (Q 28:83)[3]; *Give me a reputation for truth among those who come later* (Q 26:84).[4]

The noblest and fullest praise consists in praise of praise (*ḥamd al-ḥamd*) and in the Praise of the Praiser (*ḥamd al-Ḥāmid*), since the Praiser is in fact the Real, Exalted is He. So all nobility and eminence lies in the one whom the Real ennobles by praising him.

[It is said in a verse]:

'Even if they had said nothing,

your travel-bags would have extolled your praises.'[5]

And another poet said:

'The highest heavens have testified to your glory

and the Quran has descended in you as commendation.'[6]

The praise of praise (*ḥamd al-ḥamd*), which is referred to by one of the masters, Abū l-Ḥakam Ibn Barrajān, is the praise of *Allāh* that He addresses to Himself.[7]

3 The full text of the verse reads: 'That abode is the world to come – We assign it to those who do not want elevation or mischief in the land. The outcome (*ʿāqiba*) is for the God-aware' (Q 28:83).

4 The passage comes from a prayer in the voice of Abraham: 'My Lord, grant me judgment, and join me with the righteous, and give me a reputation for truth [lit. 'a tongue of truth'] among those who come later' (Q 26:83-4).

5 Second hemistich of a panegyric verse in *ṭawīl* metre by the Umayyad poet Nuṣayb (d. ca. 108/726), in praise of Sulaymān b. ʿAbd al-Malik (see *Shiʿr Nuṣayb b. Rabāḥ*, ed. Dāʾūd Sallūm, Baghdad, 1967, p. 59).

6 This verse in *kāmil* metre is by the Andalusian poet Muḥammad Ibn Hānīʾ (d. 363/973; *Dīwān*, Beirut, 1886, p. 74). The author is citing these poems to allude to the ultimate eminence of the human being, most specifically the Prophet.

7 As revealed in the opening words *al-ḥamdu li-Llāh* of the Quran itself. Ibn Barrajān (d. 536/1141) was one of the great spiritual masters of al-Andalus, famous for his Quran commentary (*Īḍāḥ al-ḥikma*: see *A Qurʾān Commentary by Ibn Barrajān of Seville*, ed. Gerhard Bowering and Yusuf Casewit, Leiden, 2016) and his commentary on the divine Names (*Sharḥ asmāʾ Allāh al-ḥusnā*, ed. Purificación de la Torre, Madrid, 2000). The author presents Ibn Barrajān as literally 'one of the lords (sing. *sayyid*)', presumably of the universal community of Sufis. I prefer to translate the word as 'master' since, as I understand it, what is being alluded to here is not a familial connection to the lineage of Muḥammad or a caliphal lineage, nor a privileged political-administrative position, but a spiritual function.

(58) *AL-MUḤṢĪ*

THE ONE WHO RECORDS AND KEEPS COUNT [OF EVERYTHING], THE ENUMERATOR, HE WHO COMPREHENDS [ALL WITH HIS KNOWLEDGE]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – for keeping count of whatever the Real has entrusted you with preserving and you are engaged in.

2. Realisation (*taḥaqquq*):

The Recorder (*al-Muḥṣī*) is, in His essential reality, He who comprehends the ultimate reality of [all] that can be recorded and enumerated, whether in non-existence or in existence.[1]

3. Characterisation (*takhalluq*):

Among the servants, the one who comprehends and keeps count (*muḥṣī*) is one who has been enabled by God – Exalted is He – [to carry out] that which He asks of them concerning the 'dependence' of this Name.[2]

1 See Q 72:28: 'He encompasses all that is with them and keeps count (*aḥṣā*) of everything.' The expression *kullu shay'* ('everything') has a value of 360 (20 +30+300+10), symbolising the degrees of the circle of existence as well as the days of the lunar year. The Quran often emphasises that everything is recorded in God's knowledge, even if people forget.

2 See also 'It is We who bring the dead to life and We record what they have forwarded and their tracks, and We have counted (*aḥṣaynā-hu*) everything in a clear leader' (36:12).

(59) *AL-MUBDIʾ*

THE INITIAL PRODUCER, THE ORIGINATOR, THE INITIATOR[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – [in order to achieve] the full, sincere purity of intention in all the acts that you manifest and originate on the path of being close to God, Exalted is He.

2. Realisation (*taḥaqquq*):

[The Originator is He who is responsible for] (1) originating or producing things initially in their [immutable] essences [in the divine Knowledge] and (2) then initiating their external manifestation even though they were already manifest to Him or to themselves [in their latent state].

Here a debate arises between two groups as to whether things have an immutable identity in non-existence or not.[2] Despite their

1 The Name *al-Mubdiʾ* appears (in its verbal form) in the Quran specifically in connection with creation and created beings (*khalq*) and is usually paired with the Name that follows in this listing, *al-Muʿīd*. For example, 'He originates (*yabdaʾu*) creation, then causes it to return (*yuʿīdu-hu*), so that He may reward with equity those who believe and do deeds of righteousness…' (10:4); 'God originates creation, then causes it to return. Then you will be returned to Him' (30:11); and 'As We began (*badaʾ-nā*) the first creation, We shall bring it back again – a promise binding on Us' (21:104).

2 Evidently the notion that we have of non-existence determines the answer (on the position of the different schools of thought in this regard, see *Muʿjam*, pp. 836–7 and 1134–5).

difference of opinion, both sides agree, however, that He is the prime origin of their existence, and that is what this Name means.

3. Characterisation (*takhalluq*):

Characterisation of this Name is manifested in those actions that the servant devises and produces within himself and by his own hand,[3] without them having happened before in terms of his knowledge or in actuality. Among such servants is 'one who establishes a good tradition'[4] since he has been given explicit licence to compose his own works of adoration according to a specific determined state.

3 The production or conception of an action, judging by what can be gathered from this text, could be inner, in his own soul, directly and personally (*ikhtirāʿ fī nafsi-hi*), or outer, directly or indirectly, by way of his own hand or by his own mediation (*ikhtirāʿ ʿalā yadi-hi*).

4 See 95-3, note.

(60) *AL-MUʿĪD*

HE WHO BRINGS BACK, THE ONE WHO CAUSES TO RETURN, THE REPRODUCER, THE ONE WHO RECREATES, THE REINTEGRATOR, THE ONE WHO RESTORES

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order to continue assiduously in whatever acts of worship He has commanded you to carry out, even if He may not have determined them.

2. Realisation (*taḥaqquq*):

'Restoring' (*iʿāda*) means putting something back into the [original] condition it had previously enjoyed before being removed from it. This is also a question of some debate.[1] The truth of the matter is that [the thing being reproduced] is similar to it and not identical in one sense, and is identical but not similar to it, in another sense. So, [for example,] a manager can be restored to his function [in an administration] without the thing that he is responsible for necessarily being exactly the same

1 In other words: is the thing that is being restored merely similar or actually identical to the thing as it was in its original condition?

[as what he was doing before]. *Whenever their skins are roasted, We will change their skins* (Q 4:56).[2]

3. Characterisation (*takhalluq*):

The renewing of an action according to the form in which it was done before is called 'recreation' – even though in fact it cannot be identical – because of its formal similarity.

Part of the characterisation of this Name is that the act that He has produced in you and which He has attributed to you [as the doer], is returned to Him, Transcendent is He, and this is the very spirit of worship, where contemplation of the Real is not hidden from you in this adoration.

2 The full text of the verse reads: 'Those who do not believe in Our signs, We shall roast them in a fire; every time their skins are consumed, We will give them new skins in exchange, so they may taste the torment. God is Mighty and Wise' (Q 4:56). In the example of the manager (*mudabbir*), the function may be the same, but the object to which it is applied is something similar, not the same thing. In the Quranic verse, the one whose skin is replaced remains the same, but the skin is different.

(61) *AL-MUḤYĪ*

THE ENLIVENER, THE GIVER OF LIFE, THE REVIVER

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order for your heart to be vivified with the life of knowledge and your limbs to be enlivened with the life of obedience.[1]

2. Realisation (*taḥaqquq*):

The Enlivener is He who gives life to every existent being so that it may glorify Him with His/its praise.[2]

One whose life is manifested externally[3] can be called animate. One whose life is internal must be either capable of growth and development, or not. If it can grow, then it may also be described as animate, and if not, then it is called inorganic or mineral. This is what has been established among the people of Unveiling.

1 That is to say, with the exercising of the particular mode of obedience – whether to the existential order or to the prophetic legislation – that corresponds to each specific organ.

2 Allusion to Q 17:44. See below.

3 The 'external' manifestation of Life means that the movement that characterises all life is visible in the exterior motions of fish, animals and so on. From the perspective of unveiling (*kashf*), everything, whether animate or inanimate, is living and in movement, whether that movement is external or internal.

The Real – Exalted and Sanctified is He – says: *There is nothing that does not glorify Him with His/its praise* (Q 17:44).[4] *Each one knows their prayer and their glorifying* (Q 24:41).[5] *Have you not seen that prostration to God is performed by all who are in the heavens and on earth, the sun, the moon, the stars, the mountains, the trees and the animals...?* (Q 22:18).[6] And He – Exalted is He – said to the heavens and the earth: *Come, willingly or unwillingly. They said: We come willingly* (Q 41:11). Those endowed with mystical perception, whether angels, prophets or friends [of God], have witnessed with their own eyes the action of Life in inanimate beings.

3. Characterisation (*takhalluq*):

Whoever enlivens barren earth[7] – *and whoever enlivens her*[8] *is like one who has enlivened all of humanity* (Q 5:32) – and whoever applies himself to reflection and penetrating perception, such a one enlivens his own soul, and [truly] deserves to be called by the Name the Enlivener.[9]

4 The complete verse reads: 'The seven heavens and the earth and all that is in them glorify Him. There is nothing that does not glorify with His/its praise, but you do not understand their glorification. He is Forbearing and All-Forgiving' (Q 17:44).

5 The complete verse reads: 'Have you not seen that God is glorified by all who are in the heavens and the earth, and by the birds as they spread their wings? Each one knows their prayer and their glorifying. God is fully aware of what they do' (Q 24:41).

6 The complete verse reads: 'Have you not seen that prostration to God is performed by all who are in the heavens and on earth, the sun, the moon, the stars, the mountains, the trees, the animals and many of the people? But there are many for whom punishment is due. Those whom God abases, there is no one to honour them. God does what He wills' (Q 22:18).

7 On the enlivening of 'dead earth' (*arḍ mayyita*), see 'So look at the marks of God's Mercy: how He enlivens the earth after it has died. Truly He is the Reviver of the dead (*muḥyī l-mawtā*), and He is able to do all things' (Q 30:50).

8 In the Quranic verse the word 'her' refers to 'a soul' (*nafs*, which is feminine), but there also seems to be a symbolic allusion here to the enlivening of 'the dead earth', from which Adam was created. This revived 'earth', then, would be the spiritual body that accedes to the Earth of true Reality (*arḍ al-ḥaqīqa*) (see *Fut.*I.126–31, and translation by Corbin, *Spiritual Body*, pp. 136–43).

9 The author himself is given the honorific title Muḥyī l-Dīn, 'Enlivener of the Religion'. This notion of 'enlivening' seems to refer to the function of his universal mastery in his condition of the 'Seal of Muḥammadian sainthood'.

(62) *AL-MUMĪT*

THE SLAYER, THE KILLER, HE WHO GIVES OR CAUSES DEATH

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may protect you from being one of those who have killed their heart with heedlessness and forgetfulness of the remembrance of *Allāh* and all that this contains.[1]

2. Realisation (*taḥaqquq*):

It is He who removes life from the one in whom it appeared.

As to whether someone can be described as living prior to life manifesting in them, [scholars] have disagreed.[2] [However, the Quran

1 This expression may refer to what the active remembrance (*dhikr*) of God contains, or what the heart contains. This ambiguity is maintained in English, so that it may allude to the fact that the remembrance of God, maintained in the heart of the believer, is the self-same life of the heart and what lies within it (see the hadith cited in 5-3). It may be understood to mean that the servant needs *al-Mumīt* to 'kill' his negligence, that is, to do away with it.

2 In relation to this verse, most scholars, as D. Gimaret explains, understand the expression *kuntum amwātan*, 'you (pl.) were dead', as referring to the state of mankind before birth, that is to say, to the symbolic state of sperm in the bodies of their progenitors. According to al-Rāzī, the expression 'dead' should be taken here in a figurative sense. Al-Zamakhsharī wondered how anything could be called 'dead' that had not previously been alive. Others, however – such as Ibn Zayd, according to al-Ṭabarī – have considered that this first death, before terrestrial life, would have taken place after a life prior to it, which would refer to the pre-eternal pact (*mīthāq*) made between God and human beings (expressed in Q 7:172). After this first life of the people who recognised God as their Lord before terrestrial existence, God would have made them die, hence the expression 'you (pl.) were dead'. Another explanation, probably in response to the same question posed by the Shaykh, takes this expression as a reference to the death that follows earthly life, after which there

clearly states:] *you were dead and He gave you life* (Q 2:28) – without them having previously been alive.[3]

3. Characterisation (*takhalluq*):

Whoever kills a soul, other than in retaliation for [another] soul or for corruption in the land, will be as if he had killed all the people (Q 5:32). *Say: 'The angel of death, who has been given charge of you'* (Q 32:11).

Whoever slays all innovation[4] and error that may be living [within him or others] is, without a doubt, a killer, but [this is] in the interests of [his true] happiness, given that this [slaying of its] opposite is indispensable [for happiness].[5]

will be an intermediate life – at the end of which there will be an interrogation by the angels Munkar and Nakīr – followed by a second death and, after that, the final resurrection (see *Noms*, pp. 329–30).

3 The complete verse cited here reads: 'How can you not believe in God, for you were dead and He gave you life? Then He will cause you to die, and then He willl bring you back to life again, and then you will be returned to Him' (Q 2:28; see also 'Our Lord, You have caused us to die twice and You have given us life twice…' Q 40:11; and the expression *muḥyī l-mawtā*, 'the Enlivener/Reviver of the dead' in Q 30:50 and 41:39). On this scriptural basis Ibn ʿArabī seems to conclude that those who, while still unborn, have not yet had life breathed into them, may properly be called 'dead'.

4 Ar: *bidʿa*, inventions and erroneous judgments that have no true prophetic basis.

5 That is to say, the killing of all that is conducive to misfortune is indispensable for achieving a positive way of being and being orientated towards everlasting happiness (*nisba saʿādiyya*).

(63) *AL-ḤAYY*

THE ETERNALLY ALIVE, THE LIVING

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that your life may continue into the next life. God – Exalted is He – says: *There will be a blast on the trumpet, and all who are in the heavens and all who are on earth will swoon, except for those whom God wishes. [Then there will be a second blast, and behold, they will be standing, looking and waiting]* (Q 39:68). Likewise He – Exalted is He – says: *No! [They are] alive with their Lord. They have provision [from Him]* (Q 3:169).

2. Realisation (*taḥaqquq*):

The Alive is He whose own life pertains to Himself, without it being received from anyone other than Him.[1]

There is a great debate behind this matter between those who deny the attributes and those who affirm them as added entities, but this is not the place to go into it.[2]

1 Which can only be said of God, since all others receive life from Him.

2 For schools of thought relating to the negation or affirmation of the divine attributes, see *Muʿjam*, pp. 1218–24.

3. Characterisation (*takhalluq*):

According to what Muslim has transmitted [in his compilation of hadiths], the Messenger of God – may He bless and preserve him – said: 'As for the people of the Fire, those people will neither die in it nor will they live in it.'[3]

The servant who is [truly] alive is he whose [intimate] secret[4] lives by the light of God, whose heart lives in remembrance of God and whose limbs live in submissive obedience to God. He who may be described as having the qualities of this [inner] life will attain to eternal life in the Abode of Happiness, which the Real has denied to the wretched.

3 Muslim, *Īmān* (82) 306. See *Fut.*I.169 (*FM.* III:50) in which the author discusses this fragment of the hadith in reference to one of the states of the dwellers of the Fire, to whom *al-Raḥmān* will send a dream in which they will be rendered senseless. See also *Fut.*I.169, 290, 294, 303 (*FM.* IV:449, 451, 453, 486).

4 Ar: *sirr*. That is, the one whose essential being and profound consciousness live by the light of God in the depths of his heart.

(64) *AL-QAYYŪM*

THE SELF-SUBSISTING [THROUGH WHOM ALL THINGS EXIST], THE EVER-STANDING, THE PERMANENT, THE CARING MAINTAINER, THE SUSTAINER

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may provide you with [the necessary] support for how He has ordered you to take care (*qiyām*) of whoever He has prescribed you to look after.

2. Realisation (*taḥaqquq*):

In reality, the Self-Subsisting Sustainer is He who exists by Himself and through whom all that is not Him subsists, in respect of [its] sheer dependence upon Him in its self-nature as well as in what it entails.

3. Characterisation (*takhalluq*):

Men are charged with looking after (*qawwāmūn*) *women* (Q 4:34).[1] Therefore, whenever a servant attends to the needs of those who seek his support, and does so solicitously and frequently, they are a caring maintainer (*qayyūm*).

1 'Men are charged with looking after women by virtue of the priority that God has granted to some of them over others and because of the possessions which they spend' (Q 4:34). The term *qawwām*, from the same root as *al-Qayyūm*, means 'vigilant', in the sense of looking after and supporting (*qawām*). This priority of some over others may be understood in various ways and even in reverse gender relation: in one sense, the active principle, the Pen, has priority over the passive principle, the Preserved Tablet; spirits over bodies, heaven over earth etc (for example, see Murata, *The Tao of Islam*, pp. 177–81); in another sense, the 'feminine' Essence (*dhāt*) or Reality (*ḥaqīqa*) has priority over all manifestations. In the first sense, 'men' – as the active principle – are responsible for caring for 'women' – as the passive principle – and must look after them. It is noteworthy that in the next sentence the author refers to the needy 'who seek support' in the masculine and not in the feminine: this indicates that the needy does not refer to women, but rather to the receptive feminine principle of the human being, whether they be male or female. For Ibn 'Arabī's view on those who do not accept the possibility of being characterised by the Name *Qayyūm*, see *Ḥilyat al-abdāl*, trans. by Stephen Hirtenstein as *Four Pillars of Spiritual Transformation* (Oxford, 2008), p. 39, and Aydogan Kars, 'Sufis and Mu'tazilites', *JMIAS* 62 (2017), pp. 60–63.

(65) *AL-WĀJID*

THE SELF-SUFFICIENT, THE SELF-EXISTENT, HE WHO LACKS NOTHING, THE RICH, THE ONE WHO FINDS[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may grant you a state in which there is no determination of any need.

2. Realisation (*taḥaqquq*):

The Self-Sufficient is He who never lacks anything, and this is the highest of the degrees of those without need.

3. Characterisation (*takhalluq*):

When a servant attains to the spiritual station in which he lacks nothing, he needs nothing at all, knowing by the direct knowledge that comes through tasting that everything in which his state of righteousness and

1 As in the lists by Walīd and Zuhayr, in a *ḥadīth qudsī* referred to by al-Tirmidhī (*Qiyāma*, 48), God describes Himself as *jawād wājid mājid*: in this hadith 'the context clearly requires *wājid* to be understood as "rich". And this is indeed the meaning that is usually given by commentators to the divine Name *al-wājid*, as a synonym of *al-ghanī*. However, sometimes *wājid* is interpreted in another way, as "knowing" like an equivalent to *'ālim'* (see *Noms*, p. 225). As can be appreciated, the Shaykh conforms in this commentary to the general terms analysed by Gimaret. Nevertheless, see his corresponding commentary in ch. 558 of the *Futūḥāt*, where the Shaykh also deals with the relationship of this Name to the existentiating imperative *kun*, 'Be!' (*Fut.*IV.292–3).

subsistence resides is predetermined in divine Reality, safeguarded and available to him since he took Him as his attorney. When someone knows that the one whom he has entrusted with his care has already stored up for him in his own home all that he could possibly need for the whole year, then he is self-sufficient (*wājid*) with regard to all that he needs for that year. The expression 'year', both for the servant who takes on the qualities of this Name and for the Real, means here everlastingness, i.e. that which continues infinitely. Such a person can have the Name the Self-Sufficient (*wājid*) applied to him.

(66) *AL-MĀJID*

THE ILLUSTRIOUS, THE GLORIOUS, THE NOBLE, THE DIGNIFIED, THE EMINENT

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may bestow upon you eminence and dignity [in a general manner], without it being specified in any way.[1]

2. Realisation (*taḥaqquq*):

[Verification of this Name consists of] ascribing eminence and glory to Him in a general way, without making any differentiation.

3. Characterisation (*takhalluq*):

Likewise, [this consists of the quality of] eminence being ascribed to the noble qualities that [the servant] manifests, in terms of their general eminence.

1 This refers to the honorable dignity (*sharaf*) that befits the Muḥammadian station, characterised with respect to other spiritual stations by its indeterminability, that is, by being beyond any specific determination that befits other stations. This is in fact the Station of No-Station (*maqām lā maqām*), proper to the Muḥammadian heir: 'The People of perfection (*kamāl*) are those who have realised *all* the abodes and states and have left them behind, attaining to the station that is above Majesty and Beauty, in such a way that they have no intrinsic attribute (*ṣifa*) nor extrinsic attribute (*naʿt*)' (*Fut.*II.133). Such is the case of Abū Yazīd, mentioned above in 46-3 (see Chittick, 'The Station of No Station', *SPK*, pp. 375–81).

The [Name] Supremely Eminent or Most Glorious (*al-Majīd*), on the other hand, is an intensive form that refers to the differentiating of this general eminence.[2] Hence it may be used of someone who is eminent in this or that aspect, according to the endless [distinctive possibilities].

2 See above the Name *al-Majīd* (49).

الْوَاحِدُ جَلَّ جَلَالُهُ

(67) *AL-WĀḤID*

THE ONE, THE UNIQUE AND WITHOUT EQUAL, THE ALONE, THE INDIVISIBLE, THE INCOMPARABLE[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may make you [realise your condition of being] unique (*waḥīd*) in your moment, in terms of your dedication to Him and your spiritual aspiration.

2. Realisation (*taḥaqquq*):

In His essential reality, the One is He who is distinguished by unity in every respect and who is not characterised by multiplicity in any sense. This important matter has been dealt with extensively by theologians.[2]

1 The term *wāḥid* can mean both 'unique' (reflecting the meaning of *aḥad*) and 'one', since it also designates the number one, the arithmetical unity. Following Walīd's list Ibn ʿArabī omits here the explicit commentary on the Name *al-Aḥad* which, as the context requires, may be translated also as 'One' or 'Unique'. Unlike al-Ghazālī, who considers both Names to be interchangeable (*Maqṣad*, p. 36), Akbarian ontology makes a very important distinction between *aḥadiyya* – 'undifferentiated Unity', Uniqueness, the degree of the Unique – and *wāḥidiyya* – 'differentiated Unity', Oneness, the degree of the One, Singularity in contrast to multiplicity.

2 Ar: *ʿulamāʾ al-kalām*. On the speculations relating to this question, see *Noms*, pp. 191–200.

3. Characterisation (*taḥaqquq*):

[According to the hadith, the Prophet said:] 'When allegiance is pledged to two caliphs, kill the second of them'[3]. So the servant should be in a state of complete readiness, totally oriented to the side of the Real – Exalted is He – and to taking on divine qualities, as far as is possible, in such a way that he may attain to the rank of the spiritual Pole by being unique in his time, without anyone sharing that condition with him, since there can only be one person at any time occupying this station[4], which is attained by merit.

3 See Muslim, *Imāra* 61. From the perspective of the human being as microcosm, this may be understood to mean that the soul cannot be governed and guided by two different wills.

4 That is to say, fulfilling the role of spiritual Pole (*quṭb*, *axis mundi*) of his time.

(68) *AL-ṢAMAD*

THE UNIVERSAL SUPPORT, THE INDEPENDENT [UPON WHOM ALL DEPEND], THE ETERNALLY INDIVISIBLE, THE SHELTERER, THE ULTIMATE RECOURSE[1]

1. Dependence (*taʿalluq*):

You need Him in order that He may put at your disposal the [necessary] relief and freedom from anxiety for you to become a place of refuge for all that comes to you[2] from the Real and from created beings, and so

1 Other meanings have been given to this Name, whose interpretation is particularly rich in diversity. J. Cortés, in his translation of the Quran, translates it as 'el Eterno' ('the Eternal') and comments: 'Hapax (legomenon) of uncertain meaning; can also mean 'the Compact', 'the Dense', 'the Indivisible', perhaps with an anti-trinitarian connotation'. The Name features in Sura 112, in which the doctrine of God's unity is declared: 'Say: He is God, One, / God, the Eternal. / He did not beget nor has He been begotten. / There is no one equal to Him'.

2 The term *wārid* means 'one who arrives (at the watering trough), who approaches, appears or overwhelms', from which comes its technical meaning, a 'sudden inspiration' that overwhelms the heart. The expression used here (*li-kulli wārid*) maintains a suggestive ambivalence. In the spiritual order, it means 'to all sudden inspiration that overwhelms you inwardly', which corresponds to the face of the divine Reality (*al-Ḥaqq*). In the realm of creatures it means 'to all whose who reach you', that is, 'to all humans (or other creatures) who come to you seeking solace'. Therefore, inwardly, one needs rest to be able to give space to the inspirations which, in a manner of speaking, need the heart's receptivity. Outwardly, also, the spiritual person needs the faculty of solace to offer relief to those who approach them seeking refuge from their fears (see *SPK*, p. 266; *Muʿjam*, p. 1202). I have chosen to retain this ambiguity in the translation.

that in your state of elemental composition[3] you may be in the same state of purity as you enjoyed before coming into physical existence.

2. Realisation (*taḥaqquq*):

In His essential reality, The Ultimate Recourse and Shelterer (*al-Ṣamad*) is the One in whom refuge is sought and who is relied on for protection in every affair, great and small, known and unknown.

3. Characterisation (*takhalluq*):

When the human being acquires the divine character as that with which he is [originally] endowed and is qualified by the noble qualities, and he becomes the site of God's gaze within the cosmos[4], then all souls will have recourse to him since [through him] they realise the fulfilment of their own ends and desires[5], both on the higher and the lower [plane], on the plane of divine Reality and the created plane. However, it is not appropriate for his condition that he should be overtly renowned[6] in the world of elemental composition.

3 That is, inasmuch as being creatures who are subject – temporarily – to the state of composition that belongs to elemental bodies.

4 These three depictions may be understood as stages in the fullest realisation of the human being: the first in realising the meaning of Adam being 'created according to His Form'; the second in realising the moment-by-moment manifestation of best conduct (*adab*) in relation to others and to God; and thirdly, becomnig the place of God's vision in the world. The term *insān* ('human being') refers also to the eye-pupil, which is called 'the man of the eye' (*insān al-ʿayn*) (see *Contemplations*, pp. 56 and 63).

5 Ultimately, all human beings have – according to what can be gleaned from the text – one desire (*irāda*): to attain to being characterised by divine qualities and obtain the immense fortune that this entails.

6 Or: 'that his condition be obvious and known' (*maʿlūm*). That is to say, the spiritual condition of one who has taken on the qualities of the Name *al-Ṣamad* is not recognised in an obvious way by those who are not endowed with spiritual perspicacity and inner vision.

Lend a good loan to Allāh (Q 73:20) and *so worship Me and perform prayer for My remembrance* (Q 20:14).[7]

This is the presence of the manifestation of the effects of the Names.[8]

7 The full verse, which is part of the divine address to Moses at the Burning Bush, reads: 'I am *the* God; there is no god but Me; so serve/worship Me, and perform prayer for My remembrance' (Q 20:14). Al-Ghazālī comments in the chapter of his *Iḥyā' 'ulūm al-dīn* dedicated to ritual fasting that 'the purpose of fasting is to be characterised by the character-traits of God – mighty and majestic is He – such as the attribute of *ṣamadiyya* or Universal Support, non-dependent and indivisible, and to imitate the angels by making oneself far from passions insofar as one's nature allows' (see the translation into French by M. Gloton, in al-Ghazālī, *Les Secrets du Jeûne et du Pélerinage*, p. 117).

8 That is to say, the Name *al-Ṣamad*, or being characterised by its qualities, is presence itself, the realm in which the effects that the Names produce when they are manifested are externalised. This is because the Servant of the Universal Support ('Abd al-Ṣamad) serves to support the manifestation of the Names, whose effects he shelters and gives refuge to, becoming endowed with their qualities. Since nothing else is specified, we are given to understand that this refers to all the Names implicitly contained within the Name *Allāh*, since in the verse cited above, after 'He is *Allāh*, One' – which refers to His essential, transcendent Unity – it says: '*Allāh*, the Eternal Support (*al-Ṣamad*)', that is to say, the Support for the manifestation of the effects of His most beautiful Names, if we interpret this verse as referring to the Unity that contains multiplicity. This may also explain the inference between the preceding commentary and the two verses cited for comparison. The author seems to allude to the possibility that this 'generous gift' and the 'adoration' of God mentioned here consist of the servant 'giving' himself to the 'service' of God by taking on His qualities, being the site of His gaze, and remembering God as a theophanic place of divine refuge, where the effects of the Names are sheltered and revealed.

الْقَادِرُ جَلَّ جَلَالُهُ

(69) *AL-QĀDIR*

THE ONE WHO POSSESSES ALL ABILITY, THE CAPABLE, THE ONE WHO GIVES THE CAPACITY, THE ALL-POWERFUL

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may provide you with the ability to carry out all the actions that God – Exalted is He – has ordered you [to carry out].

2. Realisation (*taḥaqquq*):

The All-Powerful (*al-Qādir*) is He who can act whenever He wishes, without there being anything that would prevent Him [from doing so] or compel Him.

3. Characterisation (*takhalluq*):

When the hand of the servant is the hand of the Real – Exalted is He – this is the ability and power which results from this characterisation [and is meant by His Word]: *Those who swear allegiance to you are swearing allegiance to Allāh; the hand of Allāh is above their hands* (Q 48:10).[1] God – Exalted is He – [also] says: 'And when I love him,

1 This is a Quranic allusion to the pledge of loyalty to Muḥammad made beneath the tree by

then I am the hearing with which he hears [...], and the hand with which he grasps.'[2] And whoever takes hold of [something] truly[3], God being his hand, meets with no obstacle [that could impede his action] or defence [against him]. God says: *and you were blowing into them and they became birds, by My permission* (Q 5:110). [The person who adopts these qualities] does not need to bring the action into existence as a condition of this Name, but simply has the ability to carry it out whenever he wishes, without anything preventing it.

the believers in Ḥudaybiyya, on the edge of the sacred territory of Mecca to the north of the city, in March 628 CE.

2 Ibn ʿArabī repeatedly cites this hadith about the proximity achieved by way of additional, non-obligatory works, in which the Lord says through the Prophet's mouth: '…and the servant does not cease to approach Me by way of supererogatory (*nawāfil*) works until I love him, and when I love him, then I am the hearing with which he hears, the sight with which he sees, the hand with which he acts and the foot with which he walks. If he asks of Me, I give him more; if he seeks refuge in Me, I shelter him. Of what I do, there is nothing I hesitate more before than the soul of a believer who abhors death, out of My reluctance to cause him harm'. See above 4-3.

3 Grasping or taking hold 'truly' (*baṭasha bi-ḥaqq*) means that God (*al-Ḥaqq*) is the hand of the servant, so that is it in fact God who is the actor. See Q 8:17: 'You did not kill them. God killed them; and you did not throw when you threw – God threw.'

(70) *AL-MUQTADIR*

THE ONE WHO ORDAINS AND DISTRIBUTES EVERYTHING, THE OMNIPOTENT IMPLEMENTER, THE DETERMINER

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that you can fully accomplish what you have been commanded to carry out.

2. Realisation (*taḥaqquq*):

The only property of the Determiner (*al-Muqtadir*) is the condition of enabling existence[1] to [all] beings generated [by the divine 'Be']. This is what distinguishes [*al-Muqtadir*] from *al-Qādir*, the Capable, just as what distinguishes the acquirer is the condition of acquisition.[2]

3. Characterisation (*takhalluq*):

It is the mark of the one characterised by this Name that the action takes place – as we have mentioned – without anything being able to prevent the full ability that the Name the All-Powerful (*al-Qādir*) confers upon

1 According to B: 'the transfer of existentiation (*iḥālat al-ījād*) to created beings…'.

2 The term *muktasib* ('acquirer') is an active participle of the same morphological structure – Form VIII – as the Name *al-Muqtadir*. Form VIII here means realising the action for and by oneself.

him. Part of the necessary condition of [being characterised by] this Name consists in manifesting the action explicitly, as an actuality. If, on the other hand, [this Name] is applied [to the servant] without the external manifestation of the action, it would [merely] be by implication, in a figurative sense.[3]

3 Ar: *majāz*, 'figurative sense', 'metaphor', lit. a 'bridge' or 'passage', meaning a word or phrase which passes beyond the meaning it is originally used for, to denote an implicit connection. It is the opposite of *ḥaqīqa*, where the word means explicitly what it points to.

(71–72) *AL-MUQADDIM AL-MU'AKHKHIR*

THE ADVANCER AND THE DELAYER, HE WHO MAKES FOREMOST AND KEEPS BACK, HE WHO BRINGS CLOSE AND DRAWS AWAY

1. Dependence (*taʿalluq*):

You need both these Names in order that He may place you among those in the vanguard who are brought close[1]; and that He may safeguard you from remaining behind (*ta'akhkhur*) in this competition for priority[2] and in coming close to Him.

1 Ar: *min al-sābiqīn al-muqarrabīn*. These two Quranic terms designate those who, by going beyond the opposition of right and left, are said to be 'in gardens of bliss… who hear neither idle chatter there nor imputations, but only the saying "Peace, Peace" (*salām*)' (Q 56:10–11). The term *sābiqūn* might also be understood in the context of a race, as those who win the race, and this meaning is connected to the term *musābaqa* (see next note).

2 Ar: *musābaqa* literally means 'race', 'rivalry'. The idea of spiritual competition does not seem strange to the Islamic imagination. Al-Ghazālī attributes to Ḥasan, son of the famous Abū l-Ḥasan al-Baṣrī, the saying: 'Truly, God has made the month of Ramadan a racecourse for His creatures, who rival one another in it in their haste to obey Him' (see al-Ghazālī, *Les Secrets du jeûne*, p. 115). It is interesting to note that the word *taqrīb* ('coming close') also means 'gallop'. We can also find another interpretation here of a term that refers to horseracing. The term *muṣallī* which, in religious language, usually means one who performs the ritual prayer, that is 'the one who prays', is interpreted by Ibn 'Arabī, in a symbolic equine context, as the 'second horse that follows closely behind the first in a race' (see *Fuṣūṣ*, p. 217; *K. al-Iʿlām*, French trans. Valsân as *Le Livre d'enseignement*, pp. 52–3). Of course, this equestrian image should be understood in its specific context, that is, the Sufi concept of spiritual chivalry (see *Muʿjam*, pp. 871–3; *SPK*, pp. 65–6).

2. Realisation (*taḥaqquq*):

The Advancer-Delayer (*al-Muqaddim al-Mu'akhkhir*)[3] is He Who advances Himself or causes another to advance towards a particular matter, and He who remains behind or causes another to remain behind with respect to something.

3. Characterisation (*takhalluq*):

When a human being advances a person [or thing] whose precedence has been ordained by the Real, whether over himself or over another, he [can then be called] the 'advancer' (*al-muqaddim*).

On the other hand, when he delays or defers a person [or thing] whose postponement has been ordained by the Real, he [can then be called] the 'delayer' (*al-mu'akhkhir*).[4]

3 The author could have chosen to refer first to one Name and then to the other (as in 73-74 below), but he has preferred to treat them as a single Name with two aspects.

4 In both cases, while he could have made recourse to the expression 'he is then an advancer/delayer', without the definite article, Ibn 'Arabī has preferred to used this expression with a definitive article, which applies the name to the human being directly, even though we have to understand implicitly that he means 'the Advancer/Delayer in his being characterised by this Name'.

(73–74) *AL-AWWAL AL-ĀKHIR*
THE FIRST AND THE LAST

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may make you the first to come forward for religious practices and the last to finish them when they are delimited in space, time or structure, such as when entering a mosque or leaving it, and in bringing the prayer forward or lengthening it.

2. Realisation (*taḥaqquq*):

The First that is meant here is He whose Existence has no beginning [that initiates it], and the Last is He whose Existence has no end [that concludes it].

There cannot be any existent being that is described by two opposites in a single meaning except the Real, Exalted is He. Abū Saʿīd al-Kharrāz was asked: 'How have you come to know God, Exalted is He?' He replied: 'By His uniting the opposites.'[1] And then he recited [the verse]: *He is the First and the Last, the Outward and the Inward* (Q 57:3).

1 That is, 'by His synthesis of the antitheses', 'by the fact that He unites the contraries' (*jamʿ al-ḍiddayn*) (see Corbin, *Creative Imagination*, pp. 188, 209–215). Ibn ʿArabī frequently cites these words from the famous Sufi master Abū Saʿīd al-Kharrāz (d. 286/899), whom he holds in the highest esteem and names among other illustrious Malamatis in ch. 309 of the *Futūḥāt* (*Fut.*III.34; see Abrahamov, pp. 63–67). This same sentence is quoted in, for example, *Fut.*I.184, 189, 752; II.40, 41 (see *Muʿjam*, p. 391, note 19).

3. Characterisation (*takhalluq*):

[It is said in a hadith]: 'He who knows himself [or knows his own soul] knows his Lord'.[2] Priority (*awwaliyya*) truly belongs to the servant in terms of recognition[3] since he is the signifier, and finality (*ākhiriyya*) truly belongs to the Real, since He is the signified.[4] [On the other hand], priority in existence belongs to the Real (*al-Ḥaqq*), since He is the One who gives existence (*al-Mūjid*), while finality belongs to the servant, since he is the one that is given existence (*mawjūd*). So [the servant who knows himself] is [also] the first and the last.[5]

2 Hadith cited very frequently by the author in, among other passages, *Fut*.I.63, 105, 109, 110 (*FM*. I:518; II:191, 237, 246). On this subject see the section 'Worshiping God and Self', *SPK*, p. 341 ff., and see Dom Sylvester Houédard, 'Notes on the More Than Human Saying Unless You Know Yourself You Cannot Know God', *JMIAS* XI, pp. 1–10.

3 Ar: *maʿrifa*, referring to direct knowledge of the self.

4 The term *dalīl*, 'signifier, guide, sign, proof, indicator, pointer' is used here in contrast to the term *madlūl*, the passive participle from the same root, 'signified, indicated' etc.

5 In ch. 12 of the *Mashāhid* it reads: 'The Real made me contemplate the light of Uniqueness as the star of servanthood rose, and He said to me: "Uniqueness is connected to servanthood by the connection that unites [the letters] *lām-alīf*"… Then He said to me: "I am the root and you are the branch". Then He said to me: "The root is you; the branch is I".' (see *Contemplations,* p. 91 and 93, note 1). In terms of existence (*wujūd*), God is the root/origin (*aṣl*) and the servant the branch/derivation, according to Ibn Sawdakīn's commentary on this text. In relation to direct knowledge (*maʿrifa*) – according to the same commentator – the terms are inverted, since you cannot attain to knowledge of God until you know yourself, because knowledge of the servant is the origin from which knowledge of God is derived. See *Contemplations*, p. 93, notes 2–3 and p. 90, note 1.

(75–76) *AL-ẒĀHIR AL-BĀṬIN*

THE MANIFEST AND THE HIDDEN, THE OUTWARD AND THE INWARD, THE APPARENT AND THE CONCEALED

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may make you manifest in the abodes that He deems to be good and that He may veil you in the abodes that He does not deem good.

2. Realisation (*taḥaqquq*):

He is the Manifest (*al-Ẓāhir*) in His effects and acts, and He is the Hidden (*al-Bāṭin*) in His Essence, the Outward in His Divinity and the Inward in His essential Reality.

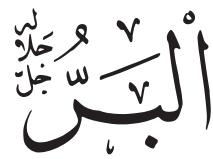
3. Characterisation (*takhalluq*):

[The servant who takes on these qualities is] the one who is outwardly manifest in the praiseworthy acts [that he carries out] for his Lord, and hidden from those qualities which would be blameworthy if they arose in him. The Real (*al-Ḥaqq*) – Transcendent is He – cannot be hidden from Himself, since He is [always] manifest to His own Essence.

As for existent beings, can they be described as concealed in their state of non-being [prior to their existence], or are they in

fact witnessable by Him, Transcendent is He? The latter is the case according to the doctrine of those who maintain that [existent beings] have immutable entities in the state of non-existence, and of those who affirm that existence is not a precondition for vision, and of those who say that knowledge is the giving of form to the known.[1]

1 These three positions which are held by the Shaykh and his followers are all ways of explaining how beings are visible and knowable in their pre-existence state as 'immutable entities' (*aʿyān thābita*). For the Akbarian doctrine that knowledge depends upon its object, see *SPK*, p. 298, and *Muʿjam*, *"ayn thābita*', pp. 831–9.



(77) *AL-BARR*

THE KINDLY BENEFACTOR, THE VERY BENIGN, THE GOOD, THE AFFECTIONATE, THE TRUE, THE BENEFICENT[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may situate you among those who perfect (*aḥsana*) their worship according to the second path.[2]

2. Realisation (*taḥaqquq*):

The Beneficent (*al-Muḥsin*)[3] is He who grants [the worshipper] the grace

1 This Name is used specifically in the Quran in connection with those who have been given the grace of paradise, who will say: 'God has been gracious to us and protected us against the punishment of the burning heat. Before [this] we used to pray to Him. He is the Kind (*barr*), the Merciful (*raḥīm*)' (56:27–28). The plural form (*abrār*) designates those who are pious and obedient towards God and good and just towards others. The word *barr* also means 'land' and is often used in contrast to 'sea' (*baḥr*) (see Q 6:59, 10:22, 17:70 et passim), so that in some sense this Name might also be related to the ample beneficence of the earth.

2 Ar: *al-wajh al-thānī*, lit. 'second mode/face', seems to refer to the path of realising supererogatory works in contrast to those that are obligatory (*farḍ*), which would then be regarded as 'the first path'. Both aspects of servanthood are mentioned in the *takhalluq*. Two hadiths need to be borne in mind in order to perceive the possible allusions: the one that mentions the closeness resulting from works (see 4-3) and the one that relates to *iḥsān* (see 21-2). In an esoteric sense, the second path could constitute the mode of servanthood that is distinguished by divine love. When God loves His servant, He becomes his hearing, his vision, etc. According to a second reading of the hadith on *iḥsān* proposed by Ibn ʿArabī (see above 21-2): 'when you are not, *then* you see Him'. In other words, you see Him when He is the sight by which you see Him or by which He sees Himself.

3 The author evidently considers the term *muḥsin* to be a synonym of *barr* in this context. The

of witnessing and contemplation. The giving of existence to the essences [of possible beings] is part of the highest degree of beneficence (*iḥsān*), and can only take place as a result of witnessing.[4] This corroborates the position of those who maintain that in their state of non-existence, things have an immutable identity.[5]

3. Characterisation (*takhalluq*):

He whose beneficence (*iḥsān*) embraces those who need him as well as those who do not, both in the sensible and the intelligible realms, whether in response to a request or without having been requested, [is a kindly Benefactor].[6]

If [his act of beneficence] is in response to a [prior] request, then in fact the beneficent one (*muḥsin*) has been doubly beneficent: [firstly] by accepting the request, and [secondly] by giving whatever is asked of him.

The servant is required to fulfil the prescribed obligations[7], while by [carrying out] supererogatory acts, the servant bestows grace upon himself.[8] This is how he participates in this Name.

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verb used earlier, *aḥsana*, is from the same root and grammatical form, and means both 'to do (something) well, to know thoroughly', and 'to benefit, to do good (to someone)'.

4 In accordance with the hadith of the *iḥsān* (see 21-2).

5 Ar: *aʿyān thābita*. In other words, prior to being given existence the 'thing' is 'visible' and witnessed by God as one of His possibilities in the presence of Knowledge, and it gives testimony to His Lordship. This visibility is part of the Name 'the Manifest' (see 75-3).

6 This paragraph may refer as much to the servant as to the Lord. *Iḥsān*, according to this section, can be that of God towards the entities, of God towards the servant, of the servant towards other servants or creatures or towards himself: in all these cases it can be translated as beneficence – and also of the servant towards God – in which case it is preferable to translate the term *iḥsān* as 'perfect fulfilment (of an act of devotion)'.

7 That is, the obligatory precepts of Islamic law: the five prayers, fasting during Ramadan, giving charity, etc. This may be understood as meaning that while attending to the divine request, responding to it by fulfilling what is required, the servant fulfils both aspects of beneficence that the author has just explained.

8 This case of *iḥsān* corresponds to beneficence without it having previously been requested, since the servant carries out these acts of his own free will. Here the active participle is used: 'the servant is a bestower of grace (*munʿim*) upon himself'. This may correspond to what the author has previously described as 'the second path'.

(78) *AL-TAWWĀB*

HE WHO ACCEPTS REPENTANCE, THE RELENTING, HE WHO SHELTERS THE CONTRITE, HE WHO NEVER CEASES TO RETURN, HE WHO MAKES RETURN[1]

1. Dependence (*taʿalluq*):

You need Him [in this Name] in every state.[2]

2. Realisation (*taḥaqquq*):

The Relenting (*al-Tawwāb*) is He who causes [the servant] to come back from each state and turn to yet another state, or to abandonment,[3] which is non-existence.

1 This Name mostly appears in the Quran in connection with the Name 'Merciful' (*raḥīm*): for example, 'Do they not know that God accepts repentance from His servants and takes alms and that God is the Relenting (*tawwāb*) and the Merciful (*raḥīm*)?' (9:104).

2 Since all truth is no other than God, all things will be brought back to Him (see Q 35:4 and 11:123). From another perspective, the servant needs to return to Him in his movement from state to state.

3 Ar: *tark*, which means going beyond the limitation of any particular state or station.

3. Characterisation (*takhalluq*):

The servant who incessantly returns (*tawwāb*) is one who renounces their self and any other thing in turning towards their Lord in every state.[4]

4 This could also be translated, more literally, as 'one who [re]turns from their self…towards their Lord'. Turning towards the Lord is understood here as repentance in the exoteric sense as well as facing God without any other consideration of self or anything else.

(79) *AL-MUNTAQIM*

THE AVENGER, THE PUNISHER, THE ONE WHO INFLICTS RETRIBUTION[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may protect you from His reprisals (*niqam*), even when these may feel pleasurable.[2]

2. Realisation (*taḥaqquq*):

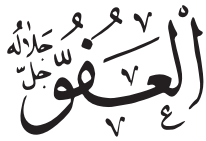
The Avenger is He who punishes transgression without absolving or forgiving it.

3. Characterisation (*takhalluq*):

This consists in applying legal sanctions to servants according to what has been prescribed by revelation in a general way, whether the person is a faithful servant or an unbeliever.

1 This Name only appears in the Quran in the form of 'Able to take revenge' (*Dhū l-intiqām*), in connection with the Name 'the Mighty' (*ʿAzīz*) (see 3:4, 5:95, 14:47, 39:37).

2 Beyond its appearance of delight there may be a hidden divine punishment, which forms part of the divine trick (*makr*).



(80) *AL-ʿAFŪ*

THE ELIMINATOR OF FAULT, THE INDULGENT ABSOLVER, THE VERY FORGIVING

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may absolve you [of your sins], since He is very Forgiving (*ʿafū*) and He loves to forgive.[1]

2. Realisation (*taḥaqquq*):

The Absolver (*al-ʿAfū*) is He whose beneficence far outweighs His taking to task.[2]

1 Echoing the hadith which says: 'God is Beautiful and He loves Beauty' (Muslim, *Īmān* 147). The action noun *ʿafū* means 'to erase, to eliminate, to efface'. Thus, within the category of the Names of forgiveness, *al-ʿAfū* is specifically 'He who eliminates faults and turns away from them'. By implication it also suggests restoring to health and soundness. It is mostly found alongside the Name *al-Ghafūr* (see Q 4:43, 4:99, 22:60 etc.).

2 Lit. 'whose beneficence (*iḥsān*) is great and whose taking to task (*muʾākhadha*) is rare.' See Q 2:225: 'God will not take you to task (*yuʾakhidhu-kum*) for making slips in your oaths, but He will take you to task for what your hearts have garnered (*kasabat*). God is Forgiving (*ghafūr*) and Forbearing (*ḥalīm*).'

3. Characterisation (*takhalluq*):

This is the same as mentioned above, but necessarily in relation to transgressions, not as an unconditional beneficence as a matter of principle. This Name is one of the [Names that include] opposites.[3] God says: *Whoever brings a good deed will have ten like it; and whoever brings a bad deed will have only its like* (Q 6:160), and as a result of this Name and other similar ones[4], [the one who did it] may not be punished for it.

3 Ar. *min al-aḍḍād*. This shows the implication of the previous sentence: a fault is something that can be forgiven or punished, and forgiveness must be related to a specific fault that needs to be forgiven. According to what is indicated by *Summary*, no. 45 and no. 82, this group includes the Name *al-Jalīl* (which refers to both Majesty and Beauty) and other similar Names which, like *al-ʿAfū*, imply contrary – and complementary – aspects.

4 Lit. 'this Name and its sisters', that is to say, the Names of forgiveness. On the Names that denote forgiveness and indulgence, see *Noms*, pp. 409–422.

(81) *AL-RA'ŪF*

THE VERY COMPASSIONATE, THE EXTREMELY KIND, THE GENTLE ONE WHO TAKES PITY, THE SYMPATHETIC WELL-WISHER

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may place in your heart loving-kindness (*ra'fa*)[1] and mercy (*raḥma*) towards yourself and towards others.

2. Realisation (*taḥaqquq*):

Although it is similar to mercy, loving-kindness (*ra'fa*) also has an implication of 'fulfilment'.[2]

3. Characterisation (*takhalluq*):

When a servant subjects his soul to the fulfilment of the right actions required of him – even though at the time they may be painful – then

1 The pairing of *ra'fa* (extreme kindness) with *raḥma* (mercy) is omnipresent in the Quran: for example, 'We placed kindness and mercy in the hearts of those who followed [Jesus] (57:27; see also 2:143, 9:128 etc.).

2 Ar: *iṣlāḥ*, which can also be translated as 'putting in order, reforming, restoring'.

he is being extremely kind and full of sympathy towards [his soul].[3] In this regard the Most High says: *Don't let pity for them seize you where it concerns God's religion* (Q 24:2)[4] [when applying an established punishment]. That is to say, don't let [your] natural kindness and mercy lead you to annul or lessen[5] the prescribed sanction [against them].

3 Or 'compassionate towards them' (as the feminine *bi-hā* can refer to a singular or a plural). He has sympathy for his own soul (*nafs*) by submitting it to the fulfilment of what must guide it towards its eternal well-being, and he is also compassionate towards these actions when he complies with the prescriptions of revelation, making it possible for them to be manifested, so that they fulfil their roles and provide the effect for which they have been prescribed.

4 The passage in question refers to the punishment prescribed for adulterers.

5 The term *naqṣ* (reducing, lessening) also suggests denying something its due. Not respecting a legal prescription – even when its application is difficult – would imply a lack of kindness towards it. One is kind and compassionate (*ra'ūf*) in obeying it, not in abandoning it.

(82) *MĀLIK AL-MULK*

THE OWNER OF THE KINGDOM, THE POSSESSOR OF ABSOLUTE SOVEREIGNTY, THE KING WHO EXERCISES AUTHORITY OVER HIS DOMINION[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that you may occupy yourself with your condition of servanthood, with regard to His Lordship, without being distracted by what He has given you rulership over.

2. Realisation (*taḥaqquq*):

In reality, the Owner of the Kingdom (*Mālik al-Mulk*) is He whose [absolute] sovereignty (*mulk*) permits no imaginable emancipation or autonomy[2], He whose authority (*mulk*) brooks no argument of any kind. For that would imply that the Owner (*al-Mālik*) was subject to such an argument, [whereas God has said in this regard]: *Say: 'To God belongs the conclusive argument'* (Q 6:149).

1 This Name appears only once in the Quran (3:26): 'Say: "O God, Owner of sovereignty, You give sovereignty to those whom You wish; You take sovereignty away from those whom You wish; You exalt those whom You wish; and You abase those whom You wish. In Your hand is Good. You have power over everything."' The root *m-l-k* primarily means 'to possess, have exclusive ownership', and hence 'to exercise authority and power over'.

2 The two Arabic words used here suggest that nothing can be freed from being subject to His sovereignty (*ʿitq*) or be somehow created free and independent of Him (*ḥurriyya*).

3. Characterisation (*takhalluq*):

If the servant has full authority over himself through his Lord[3], his soul will have no argument against him[4] and it will not be characterised as free from him[5] at any time, since a thing cannot be separated from itself. To this extent he may truly be an owner of the kingdom (*mālik al-mulk*).

3 This expression means both self-control is achieved 'by means of his Lord', and that the servant becomes the epiphanic place in which his Lord exercises His dominion.

4 The parallelism of these expressions suggests that the soul (*nafs*) is, by analogy, the domain (*mulk*) of the servant and is, in this respect, like the kingdom (*mulk*) of the Sovereign King (*mālik*).

5 As the subject here is ambiguous, this could also be read as: 'and [the servant] cannot be described as free from Him'.

(83) *DHŪ L-JALĀL WA-L-IKRĀM*

THE POSSESSOR OF MAJESTY AND HONOUR, WORTHY OF ALL HONOUR AND VENERATION, MASTER OF MAJESTY AND GENEROSITY[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may make you a place of disclosure in which He is exalted and venerated.[2]

2. Realisation (*taḥaqquq*):

The Possessor of Majesty (*Dhū l-Jalāl*) has such immense grandeur that His essential Reality cannot be apprehended, and the Possessor of Generosity (*ikrām*) is such that He is revealed to His servants so that they see Him in the same way that they contemplate the sun clearly at midday, when there is no cloud [in the sky] to veil it.[3]

1 Most manuscripts add here (either in the text or the margin): 'This is [what is said] in the [Northern Arabic] language of Ḥimyar'. In this language, as in classical Arabic, *dhū* means 'the possessor of'. Subsequently in the next section, as a contrast, the author refers to 'the language of Ṭayyi'', in which dialect *dhū* means 'the one who [is]' (*alladhī*). According to Fleisch, '*Dhū* was the relative pronoun, invariable, of the Ṭayyi'… *Dhū*, having this meaning of 'possessor of' or 'who has' was suited to provide surnames or nicknames….' (see '*Dhū, Dhī, Dhā*', *EI2*) The Arabic language should be understood as a literary koine made up of lexicons and registers from various different dialects.

2 Lit. 'a place (*maḥall*) for His exaltation (*taʿẓīm*) and His veneration (*takrīm*)'.

3 Ibn 'Arabī likens Glory and Generosity to the divine aspects of Incomparability and Similarity respectively, which also correspond to the Names the Inner and the Outer. Here he alludes to another fragment of the hadith of transformation, using terms from both versions of Muslim, *Īmān* 1, hadiths 299 – which is translated from here – and 302: 'A group

The particle *dhū* means 'the one who/which [is]' (*alladhī*), in other words 'He whose character includes Majesty (*jalāl*) and Honour (*ikrām*)'[4]. This is how it is used in the language of the Ṭayyi', as when they say: 'a well that *(dhū*) has been dug and that (*dhū*) has been built of masonry'.

3. Characterisation (*takhalluq*):

This consists in making these two attributes real in you, so that you become majestic (*jalīl*) in two senses – firstly, in the sense of being endowed with majesty (*dhū jalāl*) in respect of your essential reality and your condition of servanthood, bearing in mind that as servant you are [utterly] poor and indigent; and secondly, in the sense of being endowed with grandeur (*dhū ʿaẓama*) through your Lord, who has made you the purpose [of creation] and has linked knowledge of your self to knowledge of Him[5], since the signifying indicator becomes grand by virtue of the grandeur of the One signified. At the same time, you also become endowed with generosity and honour (*dhū ikrām*) through Him, Transcendent is He: for He has commanded you to honour His Names, His Speech and His Essence by affirming Him to be transcendent from whatever cannot be ascribed to them and from whatever might be expressed about them – inasmuch as it is [only]

of the Messenger's Companions asked him: "Oh Messenger of God! Will we see our Lord on the Day of Resurrection?" He replied: "Do you have any difficulty in seeing the sun [at midday] when there are no clouds that veil it?" "No, Messenger of God", they said. "This is certainly how you will see Him", he replied.'

4 In other words, this comes to mean allusively that: 'He is the One who is Majesty and Generosity', as He is Light (*nūr*) and Peace (*salām*). The meaning of the particle *dhū*, usually translated as 'possessor of', 'endowed with' or another similar expression, is immediately obvious to any Arabic speaker, which further highlights the intention of this clarification. It is striking that the author takes into account different dialectical registers when analysing the meaning of the Name. We can imagine that being a descendant of the Ṭayyi' himself, the author was particularly familiar with their dialect. This begs the question: does the author consider it plausible to apply different meanings from other dialectical variants of Arabic that existed at the time of the revelation in Quranic exegesis?

5 See above 73-3.

a reference[6] to them – that suggests they can be tarnished by any impurities related to ruling properties or particular entities; and He has commanded you to honour those of His creation that He has ordered you to venerate as an obligation and as a way of representing [Him].

In this way, you will be 'the possessor of majesty and honour' (*dhū l-jalāl wa-l-ikrām*) insofar as you are able, as is the case with any other Name whose characteristics you adopt.

6 Ar: *dalāla.* On this term see al-Jurjānī, *al-Taʿrīfāt*, trans. Gloton, def. 741-2. In the case of the divine Names, as we have mentioned in the introduction, the names that we know how to write are in fact nothing but the names of the Names. From this passage we can infer that all that is written or inscribed (*marqūm*) in the verses of the texts or in the signs of manifest existence is only, inasmuch as scripture, a reference to the Real Names, an indication of the primordial divine Speech.

(84) *AL-WĀLĪ*

THE GOVERNOR, THE JUST RULER, THE PROTECTOR[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that you may implement justice and bestow favour upon whoever puts their affairs under your governance.[2]

2. Realisation (*taḥaqquq*):

The Governor is He Who governs all the affairs of the created world, without there being anyone else to take that role with respect to His creation. *Every day He is engaged in some labour* (Q 55:29).[3] Implied in this Name is the employing of all the Names that relate to what is created.

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1 This Name is used once in the Quran (13:11) in the sense of being a protective and just ruler: 'God does not change what is in a people until they alter what is in themselves; and when God wills ill on a people, there is no turning it back. Apart from Him they have no protector (*wāl*^{in})'. The root *w-l-y* also conveys a sense of closeness.

2 Ar: *wilāya*. On the distinction between *walāya* (the state and condition of *walī*, or friend) and *wilāya* (the action or function of *wālī*, or governor) – and on the differences between the Names *walī* (which has both an active and passive sense as well as an intensive character) and *wālī* (active participle from the same root), see *Seal*, pp. 21–25.

3 The full verse reads: 'Those in the heavens and on earth ask Him; every day He is engaged in some labour (*fī sha'n*)'. That is, the divine labour (*sha'n*) consists in constantly responding to the requests of all beings through the exclusive role of *al-Wālī* in terms of the guardianship and governance of all things.

3. Characterisation (*takhalluq*):

The governor (*al-wālī*) among the servants is he upon whom the Real has bestowed the government of his own situation and that of others, in such a way that he accords them his favour entirely, occupying himself with the exercise of justice with respect to both them and himself. In such a way [the servant] can be characterised by this Name. If he is unjust, he is still a governor [in name], but he would not have been endowed with [the proper features of this Name].[4] The same thing applies to every Name, since the aim of being characterised by these Names is that they be related to you in the way that they are related to the Real, but in a manner that is proper for you [as servant].

4 Ar: *mutakhalliq*. This distinction, though it may appear obvious, is very revealing, since it corresponds to the distinction between the appearance of an attribute – in this case, apparent worldly authority, which, in fact, is always conferred by God – and the realisation of the meaning of this divine attribute in the human being.

(85) *AL-MUTAʿĀLĪ*

THE SELF-EXALTED, THE ELEVATED, HE WHO IS HIGHER THAN ALL OTHER, THE SUBLIME, THE SUPREMELY GREAT[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may provide you with humility, since 'God elevates whoever is humble before Him'.[2]

2. Realisation (*taḥaqquq*):

The Self-Exalted is He who, when you ascribe to Him something that entails the affirmation of His incomparable transcendence, becomes truly so and raises Himself [beyond such an attribution] towards something else which your knowledge is incapable of reaching. How must it be then when you attribute something to Him that is not fitting for Him, so that He cannot be the Most High (*al-ʿAlī*) in that respect? May God be Exalted and Elevated far above all that the unjust assert![3]

1 This Name is used once in the Quran (13:9) in a context that indicates, as Ibn ʿArabī suggests, that with this Name He is greater than Great: 'Everything has its measure with Him, the Knower of the Invisible and the Witnessed, the Great (*al-Kabīr*), the Exalted (*al-Mutaʿālī*).'

2 A hadith with the wording 'No one is humble before God without God elevating him' is found in many collections (see Muslim, *Birr*, 89; al-Tirmidhī, *Birr*, 82). This variant by Ibn ʿArabī is repeated on several occasions (see *Fut.*I.103 and 744; *FM*. II:166 and XI:92).

3 Allusion to Q 17:43: 'May He be glorified and exalted high above what they say.'

3. Characterisation (*takhalluq*):

The exalted among the servants [of God] is he who, when a praiseworthy attribute is manifested in him, does not stop with that but ascends towards what is higher than it, because he knows that there is something higher than that with his Lord. Thus he is always [ascending, according to His Word]: *And say: 'Lord, increase me in knowledge!'* (Q 20:114).[4] [This shows that the Prophet himself] requested something beyond what he had already reached.

4 The full verse reads: 'May God, the true King, be exalted. And do not hasten with the Recitation before its revelation to you is completed. Say: My Lord, increase me in knowledge.' Ibn 'Arabī indicates here that if the Prophet himself, who was the wisest of men, had to ask God to increase him in knowledge, then it is even more necessary for the believers to work towards greater knowledge and to rise above their present understanding.

(86) *AL-MUQSIṬ*

THE ONE WHO ACTS JUSTLY, THE EQUITABLE, THE FAIR JUDGE

1. Dependence (*taʿalluq*):

You need Him in order that He may make you one of those who act justly in their judgements.[1]

2. Realisation (*taḥaqquq*):

The Fair Judge is He who seeks redress for whoever has been unjustly treated from the one who has committed such injustice, whether against himself or against another, unless the subject of the injustice forgives him for the offence committed.[2] And there are many Names of forgiveness (*ʿafū*) [by which this occurs].[3]

3. Characterisation (*takhalluq*):

This has the same sense [as that of realisation].

1 See Q 5:42 in reference to those who listen to falsehood: 'If they come to you, you may judge between them or turn away from them; if you turn away from them, they will do you no harm; but if you pass judgement, judge between them with equity. God loves those who act fairly (*muqsiṭīn*).'

2 The passage has been translated taking into consideration al-Ghazālī's commentary on this Name, in which he uses similar formulations (see in particular the construction *li-l-maẓlūm min al-ẓālim*) and a tradition in which God asks for justice from someone who has caused harm, and then shows the perpetrator the blessing that comes with forgiveness (see *Maqṣad*, pp. 153–5, English trans. pp. 140–2 and note 94).

3 We may note the emphasis on the multiple possibilities of forgiveness in response to a single incidence of ill-treatment.

(87) *AL-JĀMIʿ*

THE GATHERER, HE WHO BRINGS TOGETHER, THE UNITER, THE UNIFIER, THE REUNITER, THE INTEGRATOR, THE COMBINER

1. Dependence (*taʿalluq*):

You need Him in order that He may reunite you with Him, for you are a runaway slave going hither and thither in fear.[1]

2. Realisation (*taḥaqquq*):

The Gatherer (*al-Jāmiʿ*) is, in His essential reality, He who gathers within His Essence the Sublime Attributes and the Most Beautiful Names, at the same time as relating Unity (*waḥda*) to Himself in every sense.

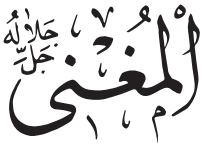
The Gatherer is equally He whose bringing together, when He unites, cannot be disbanded by any but Him.

1 Lit. 'a servant who runs away in fright, alone, astray (*ābiq shārid*).' This aloneness in fear is in contrast to the sense of community implied in 'gathering' (*jāmiʿ*). The servant, in his distraction, has left the abode of servanthood and wanders far from divine Unity, in the realm of multiplicity in which he is a stranger (*shārid*), a pilgrim far from his homeland – the Presence of Unity – longing to return there in order to be reunited with his Beloved, in the case of the friends of God (*awliyā'*), or from which he flees in search of emancipation, in the case of those who are lost. The phrasing recalls a story of the Prophet's Companion, Khawwāt b. Jubayr, who was found by the Prophet in a compromising situation and tried to excuse himself by saying his camel had taken fright and he needed to find something to shackle it. Subsequently, the Prophet used to tease him by asking: 'Isn't your camel going to take fright and run away with you?', to which Khawwāt replied: 'Since Islam shackled it, no' (see Lane, p. 1541).

Certainly, God is *the One who gathers humankind for a day in which there is no doubt* (Q 3:9), *a day when God gathers the messengers* (Q 5:109). *That is a rounding up that is easy for Us* (Q 50:44).

3. Characterisation (*takhalluq*):

The one among the servants who adopts this Name is he who is characterised by the entirety (*ajmaʿ*) of the divine characteristics that his knowledge reaches, unifies (*jamaʿa*) [all of] the noble virtues, and gathers together (*jamaʿa*) the servants of God in obedience to God, Exalted is He.



(88–89) *AL-GHANĪ AL-MUGHNĪ*

THE RICH AND THE ENRICHER, THE ONE WHO IS FREE FROM WANT AND MAKES FREE[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may occupy you with Him [completely] so that you do not need to ask Him [for anything], not in order that He may give [something] to you.[2]

You are also in need of Him, when He causes you to return to yourself[3], for you [to have the capacity] to spread to others something of what He has granted you from these two Names so that you might grow rich and enrich [others].

2. Realisation (*taḥaqquq*):

The Rich is He who is independent and self-sufficient (*ghanī*) in Himself, not through another; and the Enricher is He who enriches another so that either he has no need due to being fully occupied with Him, or he

1 The Name *al-Ghanī* can also be translated as 'the Independent', 'the Free from want' or 'the Self-Sufficient'. Both these Names, as in the treatises of al-Ghazālī or al-Rāzī, are commonly commented upon together, and could be translated as one: 'The Rich Enricher'.

2 That is, making the practice of prayer an act of pure devotion and remembrance (*dhikr*), without seeking anything but Him.

3 That is, when he returns to himself after mystical ecstasy, when he comes out of the state of a spiritual ascension after a unitive experience, or upon returning to his 'personal I' after annihilation in the divine Ipseity, that is to say, to himself from Himself.

does not specify any particular need, because he knows that all good is in His hand.

3. Characterisation (*takhalluq*):

When the servant attains to freedom from need (*ghinā*) through His Lord by being totally occupied with remembrance of Him and being removed from requesting of Him, by virtue of [His overwhelming] grandeur and majesty, and when no thought of any need enters his mind because he is absent from himself through [absorption in] his Lord, he will then be rich and free from want (*ghanī*). In addition, if he enables another to acquire this quality with which he is distinguished, by assiduously taking care of their education and development, and by the penetrativeness of his spiritual energy, then he is an enricher (*mughnī*).

(90) *AL-MĀNIʿ*

THE DEFENDER, THE PROTECTOR, THE IMPEDER, THE PREVENTER, THE RESTRAINER[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may provide you [with the capacity to] defend and protect His religion by repelling whatever would lead to it being devalued and corrupted.[2]

2. Realisation (*taḥaqquq*):

All possible beings gravitate, by their own essences, towards existence when they are in a state of non-existence and towards non-existence when they are in a state of existence. So He who maintains [possible beings in their state], impeding them from coming into being or returning to non-being, is a Restrainer (*Māniʿ*), although the term is more commonly applied to the One who prevents the occurrence of that which causes corruption, as well as wrongdoing and misfortune.

1 Just as the French word 'defendre' and the Spanish 'defender' can also be defined as 'to prohibit' and 'to impede', the lexical root *m-n-ʿ* in Arabic can have any of these meanings.

2 Ar: *ifsāda-hu*, a word associated with the Quranic injunction to avoid causing corruption: for example, 'when they are told "do not cause corruption (*tufsidū*) in the land", they say "We are putting things right". Truly they are wreakers of mischief, but they do not perceive' (Q 2:11–2). It is also associated with the angels' rejection of God's *khalīfa*: 'When your Lord said to the angels "I am going to put a *khalīfa* on the earth", they said "Will you put in it someone who will cause corruption (*yufsidu*) in it and shed blood…"' (Q 2:30).

3. Characterisation (*takhalluq*):

Whoever protects himself (*manaʿa*) with the protection of God – Exalted is He – and restrains himself (*manaʿa*) from doing what God does not approve of, and restrains others likewise, is a defender (*al-māniʿ*) in terms of characterisation.[3] This is not someone who impedes (*manaʿa*) the various kinds of beneficial things [from happening], since such an attitude would amount to stinginess. Those people of this path who prevent something beneficial do so only for the sake of a greater gain which they can perceive, as they are wise.[4]

3 That is, insofar as he has adopted the traits of this Name. Once again we find the distinction expressed in 84-3: being characterised by a Name implies the capacity for discrimination.

4 As the primary meaning of the Arabic root *ḥ-k-m* is to prevent from acting in an evil or corrupt manner, the principle of being wise (*ḥakīm*) involves the bridling or curbing of less beneficial tendencies. See above 47-3.

(91–92) *AL-ḌĀRR AL-NĀFIʿ*[1]

THE HARMER AND THE BENEFACTOR, THE COUNTERACTOR AND THE FAVOURER, HE WHO DAMAGES AND BENEFITS

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that (1) He may drive away [all] that might harm you, and (2) He may grant [all] that may be of benefit to you, whether in regard to your religion, your life in this world or in the world to come, and in the spiritual and sensory realm.

2. Realisation (*taḥaqquq*):

The Harmer (*al-Ḍārr*) is He who bestows harm – especially that which involves pain – and its secondary causes, whether these are pleasurable or not.

The Benefactor (*al-Nāfiʿ*) is He who brings benefit, which implies joy, and its causes, whether the cause is painful or not.

[This is the case] in both the sensory and the spiritual realm.

1 These two Names are implied in Q 10:106–107: 'Do not call, to the exclusion of God, on what can neither benefit you nor harm you. If you do that, you will be one of the wrongdoers. If God touches you with harm, no one can remove it except Him; and if He desires any good for you, no-one can turn back His Bounty. He causes it to fall on those whom He wishes among His servants. He is the Forgiving (*ʿafū*) and the Merciful (*raḥīm*).'

3. Characterisation (*takhalluq*):

Among the upright servants of God, the counteractor (*al-ḍārr*) is he who for the sake of God – Exalted is He – compels (*aḍarra*) [himself and others] to incline towards the side of God – Exalted is He.[2]

The benefactor (*al-nāfiʿ*) is he who benefits (*nafaʿa*) the servants of God – Exalted is He – and any receiver of benefit, so long as it does not contravene a prohibition established by revelation, whether in the sensory or the spiritual realm.

2 *Al-ḍārr* is one who acts with the characteristics of this Name, which not only means 'to harm', but also 'to force or compel', 'to act contrary to what the other wishes', 'to counteract, oppose'. The qualification of these servants as 'upright' (*ṣāliḥūn*) shows that this is a special category of human being who are capable of acting in accordance with this apparently negative name in a loving manner, 'for the sake of God'.

(93) *AL-NŪR*

THE LIGHT, THE ILLUMINATOR, THE BANISHER AND DISPELLER OF DARKNESS[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may make you into a light (*n*ūr) so that [others] may be guided through you.[2]

1 Ibn ʿArabī takes the definition of 'Light' (which manifests existence and makes it visible) as a given, assuming it to be well-known among his readers, and concentrates instead on his original and unexpected interpretation of *nūr* as 'separation' or 'protective separation'. This commentary did not emerge merely as an exercise of association and linguistic 'exploration', but rather as the fruit of reflection on the meaning of the prayer which the author later quotes (see below 93-3). In this supplication of the Prophet, Light is associated, effectively, with this aspect of the term *nūr*: that of separating the servant from all darkness, both inward and outward. When considering this aspect of the term *nūr*, Ibn ʿArabī finds the basis of this meaning in the self-same etymology of the word, recovering a definition that is relatively unusual. This example serves to illustrate, once again, the fact that the Shaykh's explanations or associations– which occasionally seem to be confusing – are generally motivated by a reference to the Quran or hadiths, and not out of a desire or tendency to obfuscate. Other interpretations of the Name *Nūr* ('guide', 'manifest', 'free from defect'), implied in this commentary, are discussed by Gimaret (*Noms*, pp. 372–4), but the definition proposed by Ibn ʿArabī is not stated in any of the other books that I have consulted . See *Summary*, no. 93, where the Shaykh points to the meanings 'Manifest' and 'Dissipator of darkness'.

2 This echoes the phrasing of the famous light-prayer of the Prophet, 'O God, make me into light' along with becoming a guide (*hādī*) like the Prophet (see below). Guidance is commonly linked with light in the Quran (e.g. 5:44, 6:91, 24:35). See also *The Prayers for the Week*, Monday morning prayer: 'O God, I ask of You light and guidance…' (p. 43).

2. Realisation (*taḥaqquq*):

The Banishing Light (*al-Nūr*) is He Who, by His Essence, scorns and has an aversion to anyone attributing to Him anything that His Essence does not require and is inappropriate or unworthy of Him. For this reason He has said: *Allāh does not forgive anything being associated with Him* (Q 4:48)[3], making [association] the gravest of faults, since in the Arabic language, *n*ūr also means 'running away or shrinking from'.[4] Hence it was named 'light' (*nūr*) because it is what makes the darkness run away. It is said [for example]: 'The gazelle became visible[5] when fleeing the hunter'.

Given that things are manifest to the eyes of both external vision and inner perception by means of light, and given that His existence – Transcendent is He – is the origin of the manifestation of things in their essences, He called Himself Light (*Nūr*) to establish the connection.[6]

3. Characterisation (*takhalluq*):

He from whom all things flee (*nafara*) in fear of being returned to non-existence, of blindness or of losing consciousness[7], is the most worthy of the Name the Light that dispels.

3 The complete verse reads: 'God does not forgive others being associated with Him, but He forgives anything short of that to those whom He wishes. Those who associate others with God invent great sin' (Q 4:48; see also 4:116).

4 Ar: *nufūr*. The word can mean both a physical running-away, like a wild animal that takes fright, or an emotional aversion and shunning. In this sense, the term *nūr* designates the act of withdrawing oneself, separating oneself from something or fleeing from it.

5 Ar: *anārat*. This is Form IV of the root *n-w-r*, meaning both 'to flee' and also 'to appear'. In fact, the root *n-w-r* in Forms I and IV means both 'shine' and 'flee'. The *Qāmūs* indicates that this definition of *nūr* comes from the original *nuwur*, which loses the second 'u' through euphony; and also that the verb *nāra/nawr/niwar* means the same as *nafara* (Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, I, p. 115, 1. 16).

6 Ar: *tawṣīl*, perhaps referring to Q 24:35: '*Allāh* is the light of the heavens of the earth'.

7 Ar: *ghushy*, a term denoting 'fainting' or 'losing consciousness', i.e. 'deprivation' of vision or sense, and also alludes to something being wrapped in a covering (*ghishā'*).

The Messenger of God – peace and blessings be upon him – said: 'O God! Make all of me light [dispelling darkness]!'[8], and so [God] preserved him from all error, a model of impeccability whose example is to be followed and taken as a guide.

8 Cited from the end of a hadith that contains the well-known 'prayer of light'. Ibn 'Arabī quotes the same phrase – though without including *kullī* – in, for example, *Fut.*I.433, 574, 618 (*FM.* VIII:567; IX:219, 284). This exclamation, translated in the text with the meaning suggested by the Shaykh, could be translated in another context: 'Turn my whole being into light!', 'Make me all light!' or even, 'Place light – as a protective separation – in my entire being!'

(94) *AL-HĀDĪ*

THE GUIDE, THE ORIENTATOR

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may give you the guidance that comes directly from Him[1] in whatever leads [you] to Him in terms of your true happiness.

2. Realisation (*taḥaqquq*):

Guidance (*hudā*) is clarification[2], and the Guide (*al-Hādī*) is He Who clarifies [the distinction between] the path of Happiness and the path of unhappiness, and between the path of [life's] benefits and goodnesses and the path of harm, as regards knowledge, action and state.[3]

1 Lit. 'from beside Him' (*min ʿinda-Hu*).

2 Ar: *bayān*, a term which is also used to refer to the Quran itself, in the sense of 'clear proof' and 'demonstration'. Here its use emphasises that guidance means clarifying the distinctions.

3 The two paths implicitly refer to the two Names, *al-Nāfiʿ* and *al-Ḍārr* (see 91–92). Being guided on the straight path (see Q 1:5) is thus linked to the true discernment of the qualities of things. When confronted by a religiosity that is purely formal, stripped of experience of the degrees and stages of inner development, Sufism characteristically places importance not only on theoretical knowledge of the traditional sciences and the practice of ritual acts, but also on personal knowledge of the spiritual states in their varying modalities, whether they be transitory (*aḥwāl*) or enduring (as stations, *maqāmāt*).

3. Characterisation (*takhalluq*):

Among the servants, he who announces what the Real has indicated and declared[4] about these paths is their guide (*hādī*) by being the tongue of Truth, [according to His Word]: *grant him protection, until he can hear the words of God* (Q 9:6). [And] 'God says upon the tongue of His servant [in the prayer]: "God listens to whoever praises Him",' as has been transmitted in an authentic narration.[5]

4 Lit. 'the clarification of the Real (*bayān al-Ḥaqq*)', whether in the verses of revelation or in the signs of creation.

5 Whoever performs the ritual prayer utters this formula before the prostration. According to Ibn 'Arabī's usual interpretation, God 'attributes the speech [of this formula] to Himself and not to the servant [who is praying], and for this reason He did not say "by the tongue (*bi-lisān*) of His servant" but "upon the tongue (*'alā lisān*) of His servant"' (*Fut.*I.697; *FM.* X:263). On the theme of the theophanic prayer, see Corbin, *Creative Imagination*, especially ch. III, pp. 184–215. This hadith is cited by Ibn 'Arabī very frequently (see, for example, *Fut.*I.192, 257, 282, 395; *FM.* III:182; IV:171, 387; VI:88).

(95) *AL-BADĪʿ*

THE INCOMPARABLE, THE INVENTOR, THE ORIGINATOR[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may exalt you above any comparison to your peers, in terms of the elevation of [your] spiritual station before God, Exalted is He.

2. Realisation (*taḥaqquq*):

[The Name *al-Badīʿ*] can mean both 'The Incomparable', that is to say, He Who has no like, and 'The Originator', that is to say, He Who creates something that has never been known before.

3. Characterisation (*takhalluq*):

The characterisation of this Name is through what it brings of true happiness, [as is related in the hadith]: 'Whoever establishes a good tradition[2] will receive the reward that corresponds to it, as well as the

1 This Name is used twice in the Quran (2:117 and 6:101) in connection with the origination of the heavens and the earth, i.e. the bringing into existence of the whole creation, without there having been its like before (see *Noms*, 289–290).

2 Ar: *sunna*. That is to say, 'who follows and establishes a good behaviour'. It can be deduced fom the context that Ibn ʿArabī does not interpret the term *sunna* in the text as a 'prophetic tradition', but rather as 'personal behaviour or principle'.

reward of all those who put it into practice.'[3] [Also related to this Name is the verse that states]: *and monasticism they invented* (Q 57:27)[4], that is to say, that they founded it as an institution of theirs[5] – ... *and they did not observe it as they should have done*, despite it not coming from revealed [prophetic] inspiration and being agreed upon by divine disposition.

3 Hadith recorded in al-Bukhārī's *Ṣaḥīḥ* 96:15; Muslim, *Ṣaḥīḥ* 12:70 (see *FM.* III:363 l.12).The Shaykh frequently cites this hadith (see e.g. *Fut.*I.232, 282, 303, 329 (*FM.* III:363; IV:384; VI:142-3; VIII:414, 557).

4 The complete text of the verse reads: 'Then We caused Our messengers to follow in their footsteps: We caused Jesus, the son of Mary, to follow and We gave him the Gospel; and We placed kindness and mercy in the hearts of those who followed him. And monasticism they invented (*wa-rahbāniyya ibtadaʿū-hā*). We did not prescribe it for them, [but it arose] through desire for God's satisfaction; and they did not observe it as they should have done. So We gave those of them who believed their wage; but many of them are profligates' (Q 57:27).J. Cortés points out in his notes to his translation of the Quran into Spanish, '"We placed" has as its direct objects compassion and mercy, but not "monasticism", and this is, therefore, a human institution.' It is worth bearing in mind this interpretation here – perhaps this is why Ibn ʿArabī cites this fragment on its own – and this is what our translation reflects. In this verse we see, in fact, an approving attitude towards the establishment of monasticism as such, since it was, in theory, possible to have observed it properly. What is censured in this verse is the particular attitude and actions of those who – as we understand it – misguidedly divested it of virtue.

5 That is, they brought it into existence as something new and unknown before. This can be understood positively as an example of the *takhalluq* of this Name, which seems to be Ibn ʿArabī's position, or more negatively as an innovation (on innovations in general, see the works of Muḥammad b. Waḍḍāḥ al-Qurṭubī, *Kitāb al-bidaʿ, Tratado contra las innovaciones*, ed., trans. and study by María Isabel Fierro, Madrid, 1988; and of Abū Bakr al-Ṭurṭūshī, *K. al-ḥawādīth wa-l-bidaʿ, El libro de las novedades y las innovaciones*, study and trans. by María Isabel Fierro, Madrid, 1993).

الْبَاقِي جل جلاله

(96) *AL-BĀQĪ*

THE SUBSISTENT, HE WHO REMAINS, THE ETERNAL AND EVERLASTING, THE PERMANENT, THE CONSTANT

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may make you one of those whose condition is [constantly] maintained in alignment with whatever brings about true happiness and safety from all adversity and affliction.[1]

2. Realisation (*taḥaqquq*):

The Subsistent is He who, in His essential Reality, subsists and remains by Himself, so He can never have non-existence attributed to Him.[2]

3. Characterisation (*takhalluq*):

The one who is permanent (*al-bāqī*) among the servants is he who constantly remains in his servanthood to God – Exalted is He – secure in [his] essence, without interfering in or being confused with any aspect

1 The author uses the term *makrūh* here, implying not simply that with which one is afflicted but more precisely as something which God dislikes or disapproves of.

2 Compare this with the famous Quranic verse from which this divine Name derives: 'Everyone on it [the earth] passes away, but the face of your Lord, which is full of glory and honour, endures' (55:26–7; for debates among the Ashʿarites and Mutazilites and al-Jubbāʾī's definition of the Name as 'that which exists without coming into being', see *Noms*, 175–82).

of the lordly condition. Just as the Real remains in His Lordliness, and it is not appropriate that He should be considered a servant, so it is fitting for the servant to remain in his servanthood in his self-awareness, interiorising the experience of this state within himself, and it is not appropriate that he be a lord in any way whatsoever.[3]

One of [the knowers] once said: 'The gnostic has a blackened face[4] both in this low world and the world to come.'[5] This is mentioned in the *Book of Whiteness and Blackness*[6], and face here means the ultimate reality, essence and core [of a person].

3 This is a major theme in Akbarian thought. Servant and Lord remain in their respective ontological conditions without confusion. However, the subtle treatment that Ibn ʿArabī gives to the question of the relationship between the conditions does not permit a reductive approximation. See *Fut*.I.2, where we find the following verse: 'The Lord is a reality (*ḥaqq*) and the servant is a reality (*ḥaqq*). If only the one who is subject to legal prescriptions knew which of the two he is!'. On Akbarian notions of 'servant' and 'lord', see *Muʿjam*, pp. 506–13 and 765–78, *SPK*, pp. 312–3, and *Ocean*, pp. 126–8.

4 The expression 'has a blackened face' (*musawwad al-wajh*, see Q 43:17) is associated with another definition from the same root – the verb *sāda* – by which it also means, in a figurative sense, 'to be submitted'. The phrase means, then, that due to his inviolable and inescapable condition of servanthood, the one who knows (*ʿārif*) is necessarily submitted to his Lord both in this life and in the next, for knowledge does not cancel out servanthood, but rather, on the contrary, implies its highest and most complete fulfilment.

5 The author explains this phrase elsewhere: 'when one of the men [of God] was asked about [the distinctive attribute of] the one who knows, he replied: "[The one who knows] has a blackened face both in this world and the hereafter". Although this refers to the states of this Tribe that we have mentioned (*i.e. knowing that the spiritual condition of these men passes unperceived among the people and that such men do not transgress the bounds of what is illicit, whether in secret or in public*), what he meant by the expression "the blackness of the face" is the complete dedication of all his moments, whether in this world or in the hereafter, to the theophanies that the Real manifests to him. According to us, when He reveals Himself to him, the human being sees nothing but himself and his own abode in the mirror of the Real. He is an engendered being, and given that the engendered (*kawn*) is darkness compared to the light of the Real, the human being cannot contemplate anything but his own darkness. The face of a thing is its reality (*ḥaqīqa*) and its essence (*dhāt*)' (*Fut*.I.181, where he also gives an alternative reading based on *taswīd* coming from *siyāda*, 'mastery'; see also *Fut*.III.372). The same point is made in Ibn ʿArabī's *Kitāb al-ʿAbādīla* (no. 5: 'Abd Allāh b. 'Abd al-Bāri' b. ʿĪsā): 'The complete and perfect (*kāmil*) man has a black face both in this world and the hereafter due to his constant contemplation, for he sees the darkness of created being in the light of the mirror of the Real. Those who are blessed (*suʿadā'*) are the opposite of this, for they have a white face in this world and the hereafter, for they are the mirror of the Real, whose darkness is obliterated by the light of His Truth' (*Rasā'il Ibn al-ʿArabī*, 1/132). See also *K. al-Tajalliyāt al-ilāhiyya (wa-kitāb kashf al-ghāyāt)*, ed. O. Yahia, p. 83, para. 433.

6 This book and its author have remained unknown until recently. See the edition by Bilal Orfali, *Sufism, black and white: a critical edition of Kitāb al-Bayāḍ wa-l-Sawād of Abū l-Ḥasan al-Sirjānī (d. ca. 470/1077)* (Leiden, 2012). The name of the author is given as Imām Abū l-Ḥasan al-Kirmānī in a note appended to fol. 21a of the holograph copy of Ibn ʿArabī's *Kitāb al-ʿAbādila* in MS Yusuf Ağa 4859 (Konya).

الْوَارِثُ جَلَّ جَلَالُهُ

(97) AL-WĀRITH

THE HEIR, THE INHERITOR, HE WHO REMAINS AFTER ALL HAVE PERISHED, HE WHO GIVES AS INHERITANCE

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may enable you to conform to the example of His Prophet, may God bless and preserve him.[1]

2. Realisation (*taḥaqquq*):

The Inheritor is the One to Whom [all] possessions are returned after being taken from the hands of their owners upon their death, whether

1 In Islam generally, the conduct of the believer is expected to conform to that of the prophet Muḥammad, the supreme model of *takhalluq*, in whom the qualities of the Names are manifested in complete harmony. These customs and traditions, which relate to all aspects of life, constitute the *Sunna* ('prophetic example'), the Tradition collected in the hadiths that the traditionists have transmitted. In Sufism, likewise, the question of spiritual inheritance is outlined as the inheritor of the prophet actualising the spiritual condition that befits the prophetic modality it represents and the gnosis emanating from it. See, for example, *Seal*, p. 75 ff. The heir is not simply an imitator, but someone who has effectively taken on the very same qualities of the spiritual modality in question, represented by a prophet in particular. A *walī* (friend of God) may be an heir (*wārith*) to the holiness of Christ (*ʿisawiyya*), of Abraham, Moses, Muḥammad or David, or other modes of spiritual friendship (*walāya*). One or another spiritual type predominates in every *walī*, which characterises him without excluding the others. The spirituality of Muḥammad, which is all-embracing by nature, is considered to be the most complete, as it reunites 'the sum total of words' (*jawāmiʿ al-kalim*). In the life of Ibn ʿArabī, for example, his condition as a disciple of Jesus, whom he called his 'first master', precedes the fulfilment of his condition as heir of Muḥammad (see Addas, *Quest*, pp. 39–40, 51 and 79–80).

the one who is divested of them is with the Heir or not. [This can be inferred from His Word]: *We shall inherit the earth and all who are on it, and to Us they will be returned* (Q 19:40).[2]

3. Characterisation (*takhalluq*):

The heir among the servants is he who inherits from the prophets their sciences, their deeds and their states after they have been returned to their Maker.[3]

[The Messenger has said]: 'The knowers are the heirs of the prophets'.[4] [God says:] *This is the Garden for you. You have been given it as inheritance [for what you used to do]* (Q 7:43); *That is the Garden which We shall give as inheritance to those of Our servants who are God-aware* (Q 19:63); with regard to the abodes of the unbelievers, when they enter the Fire, *[they will wish to leave the Fire but] they will not leave it* (Q 5:37); concerning [those who cling to] this low world: *Those are the ones who purchase error at the cost of guidance* (Q 2:175).

The righteous person inherits the willing obedience of the earth: *The two of them said: 'We come willingly'* (Q 41:11); and *The earth belongs to God. He gives it as an inheritance to those of His servants whom He wishes. The final issue will be in favour of those who are God-aware* (Q 7:128).[5]

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2 See also: 'To God belongs the inheritance of the heavens and the earth' (3:180 and 57:10). It is interesting to note that the Shaykh concentrates his commentary on God inheriting the earth, alluding – we may assume – to the Vast Earth (*al-arḍ al-wāsiʿa*) of Imagination, which is the Earth of reality (*arḍ al-ḥaqīqa*).

3 The condition of heir involves, then, three inheritances: knowledge; practical fulfilment; and states and spiritual graces. The condition of heir is only complete if it consists of these three aspects. For this reason the heir is differentiated from the scholar of exoteric knowledge, who has no direct knowledge of the states.

4 For this hadith see the references in *FM*. II:505 (no. 17). The Shaykh deals with this question extensively in the introduction to *Mashāhid al-asrār*, ed. H. Taher, 'Sainthood and Prophecy', *ALIF*, no. 5, Cairo, 1985, pp. 7–38. As this is a delicate issue with respect to the exoteric theologians of *kalām*, Ibn ʿArabī considered it necessary to gather a good number of scriptural references that support the Sufi idea of a 'spiritual heritage'. The hadith is cited in, for example, *Fut.*I.23, 219, 223 (*FM*. II:564; III:322; IV:117).

5 The 'Earth of reality' (*arḍ al-ḥaqīqa*), according to Ibn ʿArabī, is the earth that was created from the clay left over from the creation of Adam. The body of the mystic is itself the earth of his own paradise, which he 'inherits' as the place of direct contemplation of God. There is a direct relationship between the awareness of God on the part of the servant (*taqwā*) – referred to in verses 19:63 and 7:128 cited here – and the inheritance of the original Garden or Earth of Paradise (*ūrithtumū-hā*, 7:43).

(98) *AL-RASHĪD*

THE DISCERNING DIRECTOR, HE WHO LEADS ON THE RIGHT WAY[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may direct you towards that wherein lies your true happiness.

2. Realisation (*taḥaqquq*):

The Guide is the Director (*murshid*) [who leads you] towards the noblest matters.[2] God – Exalted is He – says: *In the past We gave Abraham his right course* (Q 21:51).[3]

1 As al-Rāzī and others note, *al-Rashīd* only appears in the Quran in Sura Hūd (three times, 11: 78, 87 and 97), not as a divine Name but as applying to a human being. However, al-Qushayrī in his *al-Taḥbīr fī l-tadhkīr* distinguishes four types of God 'giving direction' (*irshād*) to human beings: towards knowledge of Him; towards Paradise in the next world; towards obedience to His Law in this world; and towards satisfying their needs (see *Noms*, 77, 370–371).

2 Ar: *maʿālī l-umūr*, that is to say, towards the most sublime of objectives.

3 The full text of the verse reads: 'In the past We gave Abraham his right course (*rushd*), for We knew him' (Q 21:51).

3. Characterisation (*takhalluq*):

The discerning director (*al-rashīd*) among the servants is he who has previously recognised [the noblest] matters and has verified them for himself, in such a way that [as a result of his knowledge] he does the right thing at the right time and in the right way, and avoids what is right to avoid, whenever and however it is right to do so.

(99) *AL-ṢABŪR*

THE SUPREMELY PATIENT, THE ONE WHO DOES NOT RETALIATE, HE WHO ENDURES AND PERSEVERES[1]

1. Dependence (*taʿalluq*):

You need Him – Transcendent is He – in order that He may never cease to provide you with His blessed gift of well-being in your religious life, in your [life in] this world and in your hereafter.[2]

2. Realisation (*taḥaqquq*):

The Patient is a morphologically intensive noun, signifying the One who, even when much vexed, restrains Himself from taking revenge and seeking reprisal, despite the fact that He is [perfectly] able to do so. It is because of His gentle clemency with regard to *those who vex God and His Messenger* (Q 33:58)[3] that He does not retaliate when they cause such offence, even though He has the power to do that.[4]

1 This Name is not mentioned in the Quran as a divine Name, and is normally understood to be a human attribute. However, it is attested as a divine quality in a hadith reported by al-Bukhārī (*adab* 71, *tawḥīd* 3): 'None is more patient (*aṣbar*) in enduring the harmful words that he hears than God, glory to Him. They claim He has a son, and yet He still gives them well-being and provides for them.'

2 The idea of 'well-being' (*ʿāfiya*) covers health, vitality and security from disease and trial.

3 The full text of the verse clarifies the meaning of the passage: 'Those who vex God and His Messenger – God has cursed them in this world and the next, and has prepared for them a humiliating torment' (Q 33:58).

4 For the idea of clemency (*ḥilm*) and the divine slowness to punish, see above no. 33 (*al-*

3. Characterisation (*takhalluq*):

The patient (*al-ṣabūr*) among the servants is he who restrains himself in the face of other people's disagreeable and offensive behaviour towards him, and does not retaliate or seek revenge against them, even though he is capable of it, nor wish them any ill. Instead, he asks: 'O God! Forgive my people, for they do not know!'[5] This is what it means to b this Name.

[When this Name is considered] without the sense of characterisation [of a divine Name], the persevering (*al-ṣabūr*) is he who perseveres through any difficulties he encounters in performing acts of worship, such as making full ablution after anything that causes a state of impurity,[6] or through any suffering caused by people being hostile to God – Exalted is He – and his having to confront them, whether outwardly or inwardly.

And Allāh speaks the truth and He guides along the way (Q 33:4).[7]

Ḥalīm). *Ṣabūr* has sometimes been regarded as a synonym for *ḥalīm* (see *Noms*, 422).

5 This is recorded as a prayer of the Prophet (see al-Bukhārī, 6530; Muslim, 1792).

6 Ar: *makārih*. Among the things that cause a state of ritual impurity, after which ablution is therefore required, are contact with blood, urination, sexual contact, etc. Others, such as ejaculation, require a complete, purifying bath, which is the greater ablution (*ightisāl*). Ibn 'Arabī discusses these questions relating to purity (*ṭahāra*) in the extensive ch. 68 of the *Futūḥāt* (I:329–86).

7 This Quranic sentence is one of the most common in the works of Ibn 'Arabī who cites it with meaningful frequency – for example, almost a hundred times in ch. 558 of the *Futū*ḥāt – to conclude sections or chapters of his works or, as in this case, to bring an entire treatise to a close (for its inclusive, integrating character, see Pablo Beneito, 'On the Divine Love of Beauty', *JMIAS* XVIII, p. 19 n. 20). The whole verse reads: 'God has not put two hearts inside any man, nor has He made your wives whom you declare to be your mothers' backs (a traditional pre-Islamic divorce formula) your [real] mothers; nor has He made your adopted sons your [real] sons. That is what you say with your mouths, but God speaks the truth, and He guides along the way' (Q 33:4). Human speech, which includes falsehood, is thus compared to the divine Word which does not permit it. With these final words, Ibn 'Arabī seems to indicate that his speech, as an exegesis inspired by the divine Word, is based on the Truth and is a worthy guide to the spiritual Path, and that ultimately the reader must allow himself to be guided by the divine Word, of which he is merely an interpreter.

3. CONCLUSION

We authorised the goal by way of dictation on this subject, and we restricted ourselves, in this [treatise], to [mentioning only] those Names which Abū Ḥamīd al-Ghazālī – may God keep him in His mercy – explained in his work *al-Maqṣad al-asnā*, and *all praise belongs to God, Lord of the worlds* (Q 1:2).

This [dictation] took place in the *zāwiya* of Imam Abū Ḥamīd [al-Ghazālī], situated in the northern part of the Congregational Mosque of Damascus, in the month of Ramadan, whose measure is immense, in the year 621 of the Hijra[1], in response to the request of the one who asked us to deal with this question, our companion the *faqīh* and imam Sharaf al-Dīn Abū Muḥammad ʿAbd al-Wāḥid b. Abū Bakr b. Sulaymān al-Ḥamawī – may God illuminate his inner vision and help us and him to reach that which we aspire to.

May God bless and preserve our master Muḥammad, Seal of the Prophets, and his family and all his companions.

1 That is, somewhere between the16th of September 1224 and the 15th of October 1224 CE. See Appendix.

ازله ص حمة وولرا يشتمناه ص وبتكريبه وشتمه اذ بناه ص
وباستخدامه ايانا عن امور يعلمها اخبرناه ص وبتلاوتنا
كلامه العزيز بالنهار حرثناه ص وبه ع كلامه الليل سامرناه
ص وع الصلاة عنه ما نقول ويقول يا جبناه ص وعن سفرنا
ع امله استخلفناه ص وعن كلمة شاهره دينه نصرناه
ص واذا لم يكلب سواه شاهرا وغائبا واعتمرنا عليه ع كل
حال حصلناه ص وبحاسبتنا نفوسنا وهو السريع الحساب
سابقناه ص وباسمائنا التي ادخلنا عليه واعطتنا الحظوة
لديه دخلنا خاشع والذليل والفقير فاللناه ص وبكونه
سمعنا سمعناه ص وبصرنا ابصرناه ورأيناه ص وبما
اوحينا له بلاغ العلة عبرناه ص وع اعتمارنا الذي شرع
لنا زرناه ص وع بيته الذي اذن فينا بالحج اليه قصرناه
واتيناه ص ولنيل جسيم اغراضنا اردناه ص وذلك لتما
نسب الى نفسه من الاسماء الحسنى دون غيرها من الاسماء وان كانت
اسماء له ع الحقيقة الا انه عرفنا عن النعت بالحسنى فهو عز وجل
الله من حيث هويته وذاته الرحمان بعموم رحمته التي
وسعت كل شيء الرحيم بما اوجب على نفسه للتائبين من

© The beginning of the Summary, Evkaf 1877, fol. 119a, TIEM, in the hand of Ibn ʿArabi

The Summary of the Most Beautiful Names

Translated from 'The Presence of Presences' (*Ḥaḍrat al-ḥaḍarāt*)

God the Exalted says: *To Allāh belong the most beautiful Names, so call on Him with them* (Q 7:180) [and] *Say: call upon Allāh or call upon the All-Compassionate (Raḥmān) – whichever you call [Him], to Him belong the most beautiful Names* (Q 17:110)…

… Now you should know that this Presence which unites [all] the Presences [of the Names] includes the kingdom of God, and there is no kingdom of God other than the possibilities – and these are our realities (*aʿyān*). So we are His kingdom, and through us He is King. As He says, *to Him belongs the kingdom of the heavens and the earth* (Q 2:107), and as the Messenger of God said in praise of God, 'He is the Lord and Sovereign of everything'. By using the word 'thing' he was referring to the realities established [in knowledge] and existing [in being]…

… Everything that the people of *Allāh* are characterised by on the basis of the revealed sunna and the established divine Way, is taken by them as closeness to God. So may God make us part of His family, since by being part of this divine family-circle we become close (*walī*) to **Him**;

and because He is responsive to whatever His servants require of Him when they call to Him, we ask of **Him**;

and because He descends to us in His hidden benevolence and asks of us things which were brought by divine reports in the language of

tradition and revelation, we hasten to that and we welcome **Him**;

and because when we draw close to Him through supererogatory actions and He loves us, He becomes our hearing, our seeing and all our faculties, through His He-ness (*huwiyya*) we become expressions of **Him**…

So **He**– exalted and glorified is He – is:

(1) *Allāh*, **God** in respect of His Ipseity (*huwiyya*) and His Essence (*dhāt*);[1]

(2) *al-Raḥmān*, the **All-Compassionate**, because of the universality of His all-embracing Compassionate Mercy that encompasses all things;

(3) *al-Raḥīm*, the **Very Merciful**, by virtue of that which He imposes on Himself for those of His servants who turn to Him in repentance;[2]

(4) *al-Rabb*, the **Lord**, because of the benefits and goodnesses that He has brought into existence for His created beings;

(5) *al-Malik*, the **King**, in relation to His sovereignty over the heavens and the earth, for He is the Lord (*rabb*) and Possessor (*malīk*) of everything;

(6) *al-Quddūs*, the **Holy**, in accordance with His Word *They have not measured Allāh with His real measure* (Q 39:67)[3], and because He transcends all that they qualify Him with;

(7) *al-Salām*, **Peace**, the **All-Perfect**, because He is entirely free (*salāma*) of whatever objectionable qualities might be attributed to Him by His servants;

(8) *al-Mu'min*, the **Faithful** and the **Protector**, in His speaking the truth to His servants, and because of the security (*amān*) that He

1 Compare these aspects with the description in the chapter of Ishmael in the *Fuṣūṣ*: 'The One who is named *Allāh* is Unique by Essence (*aḥadī bi-l-dhāt*) and Total by the Names (*kull bi-l-asmā'*)' (ed. Kılıç, p. 74). This whole subsection has a special feature demarcating the end/beginning of each Name, in the form of a circle, apart from the first three Names that appear after the word *Huwa*. This suggests that the Names *Allāh*, *Raḥmān* and *Raḥīm* are to be treated as one, as in the *basmalah*.

2 The Name *al-Tawwāb* ('The One who turns to His servant and relents') appears directly linked to the Name *al-Raḥīm* 6 times in the Quran (e.g. 9:104), emphasising how God relents towards those who turn to Him in repentance.

3 See below the note on this verse in no. 25, whose text is also alluded to in what follows.

grants them when they fulfil their covenant with Him;

(9) *al-Muhaymin*, the **Watchful Guardian** of His servants with regard to all the states in which they find themselves, whether these be favourable or adverse;[4]

(10) *al-ʿAzīz*, the **Eminent in Might**, because He vanquishes those who attempt to dominate Him, for He is invincible, and because He rejects [any limitation] in His exalted holiness;[5]

(11) *al-Jabbār*, the **Compeller**, because of that which He compels His servants to do, both in their necessary obligations and in their free choices, for they are in His hand;[6]

(12) *al-Mutakabbir*, the **Self-Elevated**, because of what weak souls experience when He descends towards them, bestowing His hidden bounties upon whoever approaches Him in a certain manner or specific measure, such as 'a hand's breadth', 'an arm's length', 'a fathom', 'running'[7], being 'happy'[8], 'joyful'[9], 'astonished'[10], 'laughing'[11] and other such things;

(13) *al-Khāliq*, the **Creator**, by [His] predetermination and

4 Lit. 'whether these be in their favour or against them'. An expression that refers particularly to the quality of states in relation to their value in the Scales in which deeds will be weighed.

5 The link between this Name and the idea of rejection (*imtināʿ*) can be seen in the Quranic expression 'Glory be to your Lord, the Lord of Eminent Might (*rabb al-ʿizza*), far above what they qualify Him with' (Q 37:180; see *Fut*.III.536). This description covers both aspects of the Name mentioned in *Kashf*, 9-1, inaccessibility and superiority.

6 Ar: *fī qabḍati-Hi*, lit. 'within His handful', referring to: '[They have not measured God with His real measure,] when the earth in its entirety will be His handful on the Day of Resurrection, and the heavens will be rolled up in His right hand' (Q 39:67).

7 These four all occur in a *ḥadīth qudsī* that begins: 'I am present in My servant's thought of Me… When he apporaches Me by a hand's breadth, I draw near to him by an arm's length; and if he draws near to Me by an arm's length, I draw near to him by a fathom. If he comes to Me walking, I come to him running' (see *Mishkāt*, p. 46).

8 By 'weak souls' the author is referring here to the attitude of the anthropomorphists. The reference to God being 'happy' (*tabashbush*) is found in Ibn Mājah's *Sunan* (4/66): 'When a muslim regularly attends the mosque to perform prayer and remember God, God always feels happy with him, just as the family of one who is absent feel happy when he comes back to them'. Elsewhere in the *Futūḥāt* Ibn ʿArabī uses both the more common *tabashbush* (see I.88, 97, 200, 219 etc) and *tabshīsh* (see II.189, IV.141, 394, 404).

9 Referring to: 'God is more intensely joyful (*faraḥ*) over the repentance of one of you all than one of you would be on finding a lost camel' (Muslim, 2675).

10 Referring to: 'God is astonished (*ʿajiba*) at those people who will enter paradise in chains' (al-Bukhārī, 3010).

11 Referring to: 'God will laugh (*yaḍḥaku*) at two men, one of whom has killed the other, when they both enter Paradise' (Muslim, 1890).

existentiation [of all things];[12]

(14) *al-Bāri'*, the **Producer**, because of the created beings that He brings into existence from the [four] elements;

(15) *al-Muṣawwir*, the **Shaper**, because of the forms that He opens up within the [primordial] Dust and because of the theophanic forms attributed to Him which He reveals to the eyes of those to whom He manifests Himself, both those that have been mentioned [in revelation] and those that are known directly, those that can be comprehended and those that are beyond comprehension;

(16.1) *al-Ghaffār*, the [**Protective**] **Veiler** of His faithful servants;[13]

(16.2) *al-Ghāfir*, the [**Forgiving**] **Veiler**, by virtue of the veiling being related to Him;[14]

(16.3) *al-Ghafūr*, the [**Generously Indulgent**] **Forgiver**, because of the veils that He lets fall among existent and inexistent entities;

(17) *al-Qahhār*, the **Dominator** of any of His servants who dispute with Him out of ignorance and do not repent;

(18) *al-Wahhāb*, the **Bounteous Giver**, because of the bounties with which He has blessed [His servants] as a free gift [to them], not as remuneration, nor with the aim of being thanked or remembered for it;[15]

(19) *al-Karīm*, the **Generous**, who gives His servants what they have asked Him for;

(20) *al-Jawād*, the **Munificent**, the **Bountiful,** who gives before being asked, so that they may be thankful to Him and He might augment [their provision], and so that they may remember Him and He might reward them [by remembering them];

(21) *al-Sakhī*,[16] the **Generous Fulfiller**, because He gives to each

12 Referring to the two literal meanings of the verb *khalaqa*. For these two stages of creation, see *Kashf*, 12-2.

13 In the Evkaf manuscript there is a marginal addition, possibly in a different hand: *al-mudhnibīn* ('those who commit acts of disobedience'), suggesting that these servants are protected from sin through their faith.

14 This Name is used twice in the Quran and is the title of Sura 40: 'the Forgiver of sin, the Accepter of repentance, Severe in punishment, Possessor of superabundance' (40:3) and '... You are the best of Veilers' (7:155).

15 This could also be translated as: '… thanked or praised for it'.

16 This Name is not specified in the Quran or in any traditional lists of the Names, and is often

thing its creation and fulfils its right;

(22) *al-Razzāq*, the **Provider**, due to the provisions and means of subsistence that He affords to all that require sustenance, whether they be mineral, plant, animal or human, irrespective of whether they deny or acknowledge God's blessings;

(23) *al-Fattāḥ*, the **Opener**, because He opens the gates of blessing, punishment and suffering;

(24.1) *al-ʿAlīm*, the **All-Knowing** of the [infinite] manyness of whatever is known to Him;[17]

(24.2) *al-ʿĀlim*, the **Knower** of the uniqueness of His own Self;[18]

(24.3) *al-ʿAllām*, the **One who knows the Unseen**[19], which is a specific exclusive connection [that this Name possesses]. [The invisible realm of] the hidden is infinite, while the visible [realm] is finite, since in the opinion of some speculative thinkers existence is the cause of witnessing and vision. However that may be, the visible world has a particular character. Therefore, whoever maintains that the cause of vision is the capacity of what is seen, [should bear in mind] that nothing can be contemplated but divine Reality, possible beings that have been brought into existence, and those that have not yet been brought into existence. [Apart from these], there is [only] the impossible which is known as hidden without [ever] entering the domain of vision and witnessing;

(25) *al-Qābiḍ*, the **Grasper**, because all things are within His grasp[20], and because 'charity reaches the hand of the Compassionate

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regarded as synonymous with *Jawād*. See Gimaret, *Noms*, p. 406.

17 Ar: *bi-kathrat maʿlūmāti-Hi*. This can also be translated as: 'the All-Knowing Known through the manyness…'

18 Ar: *bi-aḥadiyyat nafsi-Hi*. The term *aḥadiyya* ('singularity', 'uniqueness') is being used here in contrast to the *kathra* ('plurality, manyness') inherent in the Name *ʿAlīm*. See Q 59:22 where it occurs in connection with both the Invisible (*ghayb*) and the Visible (*shahāda*): ''He is God. There is no god but Him, the Knower of the Invisible and the Visible. He is All-Compassionate, Most Merciful.'

19 This compound Name is attested through the mouth of the messengers in: 'On the day when God gathers the messengers and says, "What answer were you given [by your people]?", they will say, "We have no knowledge. You are the One who knows the Unseen"' (Q 5:109).

20 There is an addition in the margin quoting part of the verse cited in n. 8: 'the earth in its entirety will be His handful' (Q 39:67).

[before reaching the hand of the one who asks]'[21], so that He takes it;

(26) *al-Bāsiṭ*, the **Expansive Provider**, because of all the sustenance that He supplies – whose provision does not bring with it anything wrong or unjust – which is the known amount.[22] He – Exalted is He – withholds what He wishes from that, for whatever trial or benefit it contains, and He extends what He wishes with it, for whatever test or usefulness it contains;

(27) *al-Rāfiʿ*, the **One who raises and honours**, because 'in His hand – Exalted is He – there is the balance whose scale He lowers and raises'[23]: He raises in order to grant authority, honour and riches to whoever He wishes;

(28) *al-Khāfiḍ*, the **One who lowers and humbles**, since He deposes and removes authority from whoever He wishes, abasing and impoverishing whoever He wishes. In His hand is all good, which is the balance, and He fully satisfies the rights of those who deserve. In this case this is not the act of bestowing blessings, as the fulfilment and payment of what is due is only part of the grace of blessing, whose scope is more universal;

(29–30) *al-Muʿizz al-Mudhill*, the **Exalter** and **Abaser**, since He ennobles [His servant] with obedience to Him and abases [him] with opposition to Him. In this world, He exalts by giving wealth to whoever He gives it to, by granting certainty to His people, and by blessing them with leadership, governance and rulership in the cosmos by executing the command and exercising power. [He abases] by humiliating oppressive tyrants and the arrogant, and by humbling some of the believers in this life in order to honour them [afterwards] in the Hereafter. He also abases those to whom He bequeaths humility in this world due to their [total] faith and obedience;[24]

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21 See *Kashf*, 21-2 for the same hadith.

22 Ar: *al-qadr al-maʿlūm*, referring to: 'There is nothing whose treasury is not with Us, and We send it down only in a known measure' (Q 15:21).

23 A combination of two hadiths (see al-Bukhārī, *Ṣaḥīḥ*, *Tafsīr* 4684; Muslim, *Ṣaḥīḥ*, *Īmān* 179c).

24 What is being referred to here is the perfect realisation of servanthood (*ʿubūdiyya*), the spiritual station that befits the 'heirs'. The Shaykh is alluding to a sentence that he cites in various passages: 'Abū Yazīd, who is counted among the People of Unveiling, related that in one of his visions God said to him: 'Come close to Me by way of what I do not have: humility

(31) *al-Samīʿ*, the **All-Hearing,** who listens to the prayers of His servants when they invoke Him and beg Him for what they need. He responds to them by virtue of His Name 'the Hearer', since He – Exalted is He – mentioned [the obligation to respond] in respect of hearing, when He says: *Do not be like those who say 'We hear' when they do not hear.*[25] It is well known that they heard the call of God with their ears, but they did not respond to what they were invited to.[26] And so the Real, as Hearer, will deal with His servants accordingly;

(32) *al-Baṣīr*, the **All-Seeing**, is the One who sees all that concerns His servants. This is like what He said to Moses and Aaron: *'I am with you, hearing and seeing*', [before which] He told them: *'Fear not*' (Q 20:46) for His seeing confers security [upon the servant when He looks upon him]. So this is the meaning of *al-Baṣīr*, not simply that He sees and witnesses him. For He sees [the servant] in reality, whether He helps him or forsakes him, whether He cares for him attentively or leaves him to himself;

(33) *al-Ḥakam*, the **Judge**, because of the equitable judgment by which He distinguishes between His servants on the Day of Resurrection, and because of all that He has revealed and established in this world of divinely prescribed legal judgments and laws instituted by wisdom;[27] all that is part of the Name *al-Ḥakam*;

(34) *al-ʿAdl*, the **Just**, because He decides according to what is right and true (*bi-l-ḥaqq*) and because He has established the [primordial] monotheistic religion[28]. *He says*: *'My Lord, judge with truth*' (Q

(*dhilla*) and poverty' (*Fut.*III.316). For other references to commentaries by Ibn ʿArabī on this sentence, see Chittick, *SPK*, p. 387, note 11.

25 Q 8:21. The verse before says: 'O you who believe, obey God and His messenger, and do not turn away from him while you are listening…'

26 From this text we can infer that, as the author understands it – basing his position on the Quranic passage – real listening involves the consequent response, without which it is not entirely complete.

27 For the distinction between divinely revealed law (*sharīʿa*) and laws of the wise (*nāmūs*), see *Fut.*II.117, and Faris Abdel-hadi, '*Rahbāniyya* as sagehood', *JMIAS* 61, pp, 43–78.

28 Ar: *al-milla al-ḥanīfiyya*, referring to the religion of Abraham. The verb *ḥanafa* means 'to incline towards one side'.

21:112)[29], for it means inclining towards Him[30], given that, [on the other hand,] He has made a [specific] ruling regarding passionate desire, that whoever follows it strays from the way of God;[31]

(35) *al-Laṭīf*, the **Subtle and the Benevolent** towards His servants, to whom He sends healing by way of remedies that are disagreeable. There is nothing more hidden, by way of example, than [the subtle curative principle] contained in these remedies which are painful, and yet lead to health and relief. At the time of using the remedy there is no trace at all [of the beneficial effect]: even though we know that their use produces healing, we cannot feel this imperceptible healing principle due to its subtleness;

It is also from the aspect of His subtle benevolence (*luṭf*) that He pervades the acts of all existent beings. As He says, *Allāh created you and that which you make* (Q 37:96).[32] We, however, only see these deeds as the actions of created beings themselves, even though we know that [in reality] the doer, the only agent that carries out such deeds, is God alone. If it were not for His subtle benevolence, this [fact] would be [openly] witnessed;[33]

(36) *al-Khabīr*, the **Fully Aware**, because of the trials and experiences with which He tests His servants and thereby knows them, as in His Word: [*We shall try you*] *until We know* (Q 47:31). In this way He sees whether or not we attribute the occurrence of knowing

29 The whole verse states: '[Muḥammad] says: 'My Lord, judge with truth (*bi-l-ḥaqq*). Our Lord is the Merciful, whose help can be sought against what you describe'. In the holograph manuscript we find the expression *qul*, 'say', instead of *qāla*, 'he says'.

30 Ar: *mayl ilay-Hi*. Ibn 'Arabī describes the *ḥunafā'* (plural of *ḥanīf*) as 'those who incline (*mā'ilūn*) to the side of Truth (*ḥaqq*)' (*Fut*.IV.57). Underlying the idea of justice or equilibrium is the image of a scales whose pointer inclines to one side. In this phrase Ibn 'Arabī plays with the lexical interreference of two related roots: *m-l-l*, which gives the word *milla* ('religion'), and *m-y-l*, which gives the word *mayl* or *mā'il* ('inclination').

31 Referring to Q. 38:26: 'O David, We have made you a *khalīfa* in the land. Judge between the people with truth. Do not follow passionate desire (*hawā*), lest it lead you away from the way of *Allāh*.' It is understood that *hawā* is an opposite 'inclination' away from Him , since 'falling' is another meaning of *hawā*.

32 The whole passage reads: 'He said: 'Do you worship what you carve from stone, when God created you and that which you make?' (Q 37:95–6). Verse cited in *Kashf*, 7-3.

33 This could also be understood as: 'He would be [directly] witnessed', so that He would be both *shāhid* (the Witness, no. 53 below) and *mashhūd* (the witnessed).

to Him.[34] Observe, also, this [divine] hidden subtleness, which is why God linked the Name *al-Khabīr* with the Name *al-Laṭīf* by saying *the Subtle, the Aware* (*al-Laṭīf al-Khabīr*) (Q 6:103);[35]

(37) *al-Ḥalīm*, the **Forbearing**, is He who grants delay and respite, without being careless or neglectful, and without hurrying to punish those who do wrong out of ignorance, even though they may be capable of knowing [their error] and able to ask and observe in order to learn;

(38) *al-ʿAẓīm*, the **Immense**, [who is] in the hearts of the gnostics[36], those who truly know Him;

(39) *al-Shakūr*, the **Most Thankful**, by virtue of requesting that His servants be increased in those acts by which He is grateful to them and remembers them[37], through their being obedient to Him and remaining within the limits, regulations, commands and prohibitions [that He has prescribed]. As He says: *If you are thankful, I shall give you more* (Q 14:7)[38], thereby establishing a contract with His servants: by virtue of being Most Thankful, He requests of them that they do their utmost to carry out whatever will make Him grateful to them;

(40) *al-ʿAlī*, the **Most High**, both in His work[39] and in His Essence, beyond all that is related to the characteristics of happening (phenomena) and the attributes of newly produced things;

(41) *al-Kabīr*, the **Great**, in relation to the [idols] that the associators

34 I.e., whether we attribute the occurrence of knowledge (*ḥudūth al-ʿilm*) to God, since ultimately He is the only One who knows, or we attribute the ability and act of knowing to ourselves, thus usurping the attribute of divine knowing (*ʿilm*). This is an attribute which, as ontologically indigent servants, believers can only be considered to be invested with, and not masters of.

35 Also Q 67:14 and, without the definite article, in Q 22:63, 31:16 and 33:34. We see that the continuity of two Quranic terms is, according to the hermeneutic criteria of the Shaykh, enough reason to consider that there is some sort of special connection between them, since in the revealed Word everything must necessarily be meaningful and conscious.

36 Or, 'He who is Immense in the hearts of the knowers'. See the hadith cited in *Kashf*, 5-3.

37 Allusion to the verse 'Remember Me, and I shall remember you. Give thanks to Me and do not be ungrateful to Me' (Q 2:152).

38 Cited in *Kashf*, 36-2. The verbal form of the expression 'I shall give you more' is from the same root (*z-y-d*) as the term *ziyāda*, 'increase', used above.

39 Referring to a Quranic verse, frequently cited by Ibn ʿArabī in relation to the idea of the universe being continually renewed at every moment, which says that 'every day He is engaged in some work (*sha'n*)' (Q 55:29).

had erected as gods. This is why [Abraham] the Intimate Friend *(al-Khalīl*) said, when he demonstrated the reliable proof against his people[40] as well as his truthful affirmation, that it was in fact God who shattered the stone idols that had been adopted as gods and broke them to pieces. This was despite the claim made by their worshippers [which, in another passage, they used to excuse themselves], saying *'We serve them only that they might bring us near to Allāh'* (Q 39:3), by which [the very same associators] attributed to Him, in fact, His supremacy – Exalted is He – over their gods. So Abraham – peace be upon him – said: *'No! The One who is Superior (kabīr) to them is the One who has done it'* (Q 21:63).[41] At this point there is a pause[42], and then he continued: *'Ask them, if they can speak!'*. Had they been able to speak, they would have acknowledged that they were servants and that God is He who is Great, Magnificent and Supreme;

(42) *al-Ḥafīẓ*, the **Preserver**, because He is all-embracing: He surrounds[43] all things in order to preserve their existence, since things are susceptible to non-being as much as they are to being.[44] Whoever He – Exalted is He – wishes to bring into existence, He brings into existence and He preserves their existence. Whoever He does not wish to bring into existence and who He desires should remain in non-existence, He preserves their non-existence: they are not brought into

40 Ar: *ḥujja*. For a better understanding of this commentary, it is advisable to read the passage Q 21:51–72.

41 That is to say, it was He who had destroyed the idols. After referring to Abraham's destruction of the idols (*aṣnām*), breaking them to 'pieces (*judhādh*)' (Q 21:5), the passage quoted says: 'They said: "Are you the one who has done this to our gods, Abraham?" He said: "No, the greatest of them (*kabīru-hum*) did it – ask them, if they can speak" (Q 21:62–3). Note that Ibn 'Arabī's interpretation of this verse in this particular context is different from the one he usually makes. The Shaykh does not consider that Abraham's response is a trick, that it refers to the great idol mentioned in Q 21:58, but rather that Abraham is speaking the truth, the correct doctrine (*i'tiqād ṣaḥīḥ*), by stating that in fact it was God, the One who is Superior (*kabīr*) to the idols, and not him – a mere instrument – who had smashed them to pieces.

42 The Shaykh states that at this point there is a pause (*waqf*) in order to highlight the benefit of reading it: the text later says 'ask them', with the plural pronoun, and not 'ask him', which indicates that it refers to the smashed idols and not to the one who had been accused.

43 This all-inclusiveness (*iḥāṭa*) can be represented graphically as a circle, like a fence that surrounds and contains all things.

44 In the sense that they may come into existence (*wujūd*) or remain in a latent state in non-existence (*'adam*).

existence as long as He preserves their non-existence, whether He preserves it forever or until *a stated time*;[45]

(43) *al-Muqīt*, the **Nourisher** and **Maintainer**, because of whatever foods He assigns on the earth and whatever [spiritual] matters that He brings as inspiration in heaven, since He – Exalted is He – gives nourishment to all that requires to be nourished in accordance with a known measure [and time];[46]

(44) *al-Ḥasīb*, the **Reckoner** (1) who **Suffices** (2), since (1) He enumerates the graces that He grants you in order to let you see His favour and bounty towards you when you cover it up with ingratitude, and yet out of His gentle forbearance and noble generosity, He does not hold that against you; and (2) because He suffices you in all things. There is no other god than Him, the Knowing, the Wise (*al-ʿAlīm* al-*Ḥakīm*);[47]

(45) *al-Jalīl*, the **Majestic**, because He is so eminent that He cannot be perceived by the outer or inner eye. He is elevated [in this sense], but [in another sense] He descends by being with His servants *wherever they are* (Q 58:7) as befits His glorious majesty. This is to such a degree that [according to the hadith] He even goes as far in His descent as to say: 'I was sick and you did not visit Me; I was hungry and you did not give Me anything to eat; I was thirsty and you did not give Me anything to drink'.[48] Thus He brings Himself down in relation to His servants to the same [lowly] status that the servants have in relation to others. This is part of the property of this divine Name;

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45 Ar: *ajal musammā*, referring to the verse: 'It is He who has created you from clay, and then fixed a term – and it is a term that is stated with Him' (Q 6:2). This term is understood to mean not only the whole period from birth to death, but also the stated term when a person's life is completed, and hence their being preserved in non-existence.

46 Ar: *miqdār maʿlūm*, alluding to the verse: 'There is nothing whose treasury is not with Us; and We only send it down in a known measure' (Q 15:21; see also Q 8:13). See above no. 26 and below no. 86.

47 The association of reckoning with sufficing is particularly attested in the Quran in relation to the next life: 'We shall set up the just balances on the Day of Resurrection, and no soul will be wronged in any way. If it is the weight of a grain of mustard-seed, We shall bring it. We suffice as reckoners' (21:47); and 'We shal bring forth for him on the Day of Judgment a record that he will find wide open: 'Read your record. Today your soul is a sufficient reckoner against you' (17:13–14). In both cases knowledge and wise judgment are evidently implicit.

48 On this hadith, see *Kashf*, 42-2 (*al-Jalīl*), note 5. This corresponds to the aspect of Beauty of the Name 'the Majestic', whose opposite, the Name 'the Beautiful', is implicit within it.

(46) *al-Raqīb*, (1) the **Keeper**, (2) the **Watcher** (1) because of the [constant] requirement to preserve His creation, which is no burden to Him in any way; and (2) because He makes His servants know that, given that He is observing them, they should be humble and modest before Him, so that He does not see them doing something that He has forbidden nor lose [sight of] them doing something that He has commanded;

(47) *al-Mujīb*, **the Answerer**, who is responsive to the invocation of His servants by virtue of His nearness and His hearing.[49] This is according to what He has said about Himself: *When My servants question you about Me, [tell them that] I am near and I answer the call of the caller when he calls Me*[50] – where He describes Himself as a Speaker (*Mutakallim*), given that the 'Responder' is one who is responsive, which means replying with 'Here am I';[51]

(48) *al-Wāsiʿ*, the **All-Embracing**, **Vast** in giving[52], because of all that expands from His [infinite] mercy which embraces all things and has been created.[53] For He mercifies all things with it, and by it He removes His anger from His servants. So observe attentively, as there is an extraordinary secret [hidden] in His Word: *My mercy embraces all things*[54] and in His Word: *Everything perishes but His Face*;[55]

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49 'He is Hearing (*samīʿ*) and Near (*qarīb*)' (Q 34:50). The connection of nearness to the Name *Mujīb* is also established in the words of the prophet Ṣāliḥ: 'My Lord is Near and Responsive' (Q 11:61).

50 The full verse reads: 'When My servants question you about Me, [tell them that] I am near – I answer the call of the caller when he calls Me; so let them respond to Me, and let them believe in Me, that they may be guided the right way' (Q 2:186). The same verse is cited in *Kashf*, 45-2 (*al-Mujīb*).

51 The term *talbiya*, from the verbal form *labbā*, means 'to respond by saying "I am here (*labbayk*)", to attend to a call, to appear (before someone)'. The term alludes to the Islamic supplication that begins: 'My Lord, I am here before You (*labbayk*)!', but is here referring to the Lord saying 'I am here' when the servant calls to Him.

52 As the One who extends the gift (*'aṭā'*), this Name constitutes another of the 'names of giving', meaning 'Liberal' and 'Enricher'. However, it can also mean 'He who contains what He unfolds'.

53 Referring to the well-known expression *al-Ḥaqq al-makhlūq bi-Hi*, the Real by which all things are created.

54 Q 7:156. Quoted also in *Kashf*, 46-1 and note 2.

55 The full verse reads: 'Do not call on another god together with God – there is no god except Him. Everything will perish except His Face. To Him belongs the Judgment, and you will be returned to Him' (Q 28:88).

(49) *al-Ḥakīm*, the **Wise**, He who grants each thing its proper place, and situates it in its level. *Those to whom wisdom is given have been given great good*[56], and He has also said regarding Himself, that the good lies in His hand.[57] [The Prophet] – may God bless him and greet him with peace – said to Him: 'Every good is in Your two hands', and there is nothing apart from that, and 'bad has no place in relation to You';[58]

(50) *al-Wadūd*, the **Ever-Loving,** who constantly maintains His love towards His servants, without their lack of obedience obstructing the love that comes towards them, since [such rebellion] only overwhelms them because of divine decree and destiny, not so as to expel them or make them distant [from the divine Presence, for He has said]: *that God may forgive you your past sin and your sin which is to come*[59], in such a way that covering forgiveness prevails for those who are loved;[60]

(51) *al-Majīd*, the **Illustrious**, since to Him belongs the nobility of all that can be described with [the attribute] of nobility. For the nobility of the universe lies in what is ascribed to God, that it is [entirely] His creation and enactment, and so it has no nobility in itself. In fact the truly noble (*sharīf*) is one whose nobility is inherent to their own essence, and that cannot be anyone but God;

(52) *al-Bāʿith*, the **Reviver**, **He Who Raises**, both in a universal

56 The full verse reads: He 'gives wisdom to those whom He wishes. Those to whom wisdom is given have been given great good; but only those possessed of understanding are mindful' (Q 2:269).

57 Allusion to Q 3:26: 'In Your hand is all good.'

58 'Or: 'does not refer to You', 'is not traced back to You'. Ibn 'Arabī explains that 'the world of creation and composition requires evil (*sharr*) because of its own essence…while the World of Command is [pure] good (*khayr*) in which there is [absolutely] no evil' (*Fut.*II.575). On these notions of good and evil – understanding the latter as non-existence or the absence of good – see also Chittick, *SPK*, 'Good and Evil', pp. 290–1.

59 The full verse reads: 'that God may forgive you your past sin and your sin which is to come, and that He may complete His blessing to you, and guide you on a straight path' (Q 48:2).

60 Ar: *al-muḥabbūn*. The Shaykh specifies in the text that this term – which could be confused graphically with the act. part. 'lovers' (*muḥibbūn*) – is here the passive participle. He probably uses the Form IV form instead of the more commonly used pass. part. of Form I (*maḥbūb*), as an allusion to the hadith in which God says: 'And the servant does not cease to approach Me… until I love him and when I love him…' (see *Kashf*, 4-3 and 69-3), where the fourth form of the verb is used.

and a particular sense: in the general sense, because He 'raises' possible beings in existence from non-existence, and this is a 'reviving' that nobody is aware of apart from those who maintain that possible beings have immutable essences, even though those who affirm this may not state what we have mentioned here. Given that Existence is the same as the Real[61], [it is clear that] only *Allāh* Himself has 'sent' them[62] [into existence], by means of the Name *al-Bāʿith* in particular. Then there is the particular sense, that of raising [a person] from one state to another[63], as in the case of the [prophetic] mission of the messengers; the sending of someone from this world to the world of the Isthmus (*barzakh*), whether in sleep or in death; and [the transition] from the Isthmus to the Resurrection. Every raising-reviving in the universe, whether it be related to a state or an entity[64], comes in fact from the Name *al-Bāʿith*. This is one of the most extraordinary names that the Real has called Himself in order to make Himself known to His

61 Ar: *kāna l-wujūd ʿayn al-Ḥaqq*. That is to say, Existence is or became identical to the Real; to meet with Existence is to meet with the divine Reality, God as Reality. S. H. Nasr clarifies this point in unequivocal terms: 'The basic doctrine of Sufism, especially as interpreted by Muḥyī al-Dīn and his school, is that of the transcendent unity of Being (*waḥdat al-wujūd*) for which he has been accused by many modern scholars of being a pantheist, a panentheist, and an existential monist; and more recently a follower of what is called natural mysticism. All of these accusations are false, however, because they mistake the metaphysical doctrines of Ibn ʿArabī for philosophy and do not take into consideration the fact that the way of gnosis is not separate from grace and sanctity. The pantheistic accusations against the Ṣūfis are doubly false because, first of all, pantheism is a philosophical system, whereas Muḥyī al-Dīn and others like him never claimed to follow or create any type of 'system' whatsoever; and, secondly, because pantheism implies a substantial continuity between God and the Universe, whereas the Shaikh would be the first to claim God's absolute transcendence over every category, including that of substance. What is overlooked by the critics who accuse the Ṣūfis of pantheism is the basic difference between the *essential* identification of the manifested order with its ontological Principle and their *substantial* identity and continuity. The latter concept is metaphysically absurd and contradicts everything that Muḥyī al-Dīn and other Ṣūfis have said regarding the divine Essence. […] It is true that God dwells in things, but the world does not 'contain' God, and any term implying such a meaning is not appropriate as a description of the doctrine of *waḥdat al-wujūd*' (Nasr, *Three Muslim Sages*, pp. 104–5).

62 Ibn ʿArabī frequently makes a feminine plural (in this case *mumkināt*) – which would correspond to a pronoun that refers to the feminine singular (*-hā*) – agree with a pronoun in the masculine plural (*-hum*), which alludes to the vital and conscious, and not purely objective, condition of what is denominated.

63 Lit. 'the sending of the states' (*al-baʿth fī l-aḥwāl*). For example, as he explains below, from the state of ordinary man to the condition of messenger.

64 Ar: *ḥāl wa-ʿayn*, not only from one state of being to another, but also from the condition of non-existence to existence and vice versa. It is important to note that term *ʿayn* not only refers to an 'objective' entity but also to a 'subjective' eye-entity, an entity that 'sees'.

servants;[65]

(53) *al-Shahīd*, **He Who Bears Witness** on His own behalf that there is no god but Him, and who bears witness in favour of His servants, in respect of where good and happiness lie for them, by virtue of all that has been transmitted regarding obedience to God and to His Envoy and by virtue of all the noble character traits that they display. Likewise, He bears witness against them regarding the non-agreements, the acts of disobedience and base character traits [into which they have fallen], so that they may see the [unfailing] kindness and generosity of God by virtue of which He exempts them, covering and erasing their faults. Thus, upon their eventual return to Him, they come to the all-inclusiveness of mercy and enter into its vastness, since they are part of the totality of things [that the Divine mercy embraces]. God only causes these things called 'opposition'[66] to emerge from non-existence and to flourish in existence through His mercy, since they are created out of mercy. The place in which they are brought about is a cause of their existence, because they do not arise by themselves but only arise because of the soul of the transgressor.[67] You already know, then, that they are created out of mercy and that [like all things] they celebrate the praise of their Creator.[68] So they ask forgiveness[69] for the place in which they occur, in order that the existence of their reality can manifest, because they know that they do not take place by themselves;

(54) *al-Ḥaqq*, the **Truly Real**, is Being, to which *falsehood* – which

65 This may be understood as referring to its special quality of uniting both the universal and the particular, in the same way that the double-but-one Name *al-Raḥmān al-Raḥīm* does.

66 Ar: *mukhālafa*, which means acting contrarily or in opposition to the divine.

67 Ar: *al-mukhālif*, who is the place (*maḥall*) and secondary cause (*sabab*) of the manifestation of transgression or opposition (*mukhālafa*).

68 Allusion to Q 17:44. See below no. 55 (*al-Wakīl*).

69 In order to be manifested, transgressions ask God to forgive (*istighfār*) and 'cover' the place where they occur, that is to say, the person who carries them out. According to the author, '…disobedience (*maʿṣiya*), when the gnostic is present with *Allāh* while doing it, is alive (*ḥayya*) and endowed with a divine spirit (*rūḥ ilāhī*) which asks *Allāh* to forgive him [for having done it] until the Day of Justice, and *Allāh* transforms what was bad into good (*ḥasan*), as He substitutes his [corresponding] punishment for reward' (*Fut.*II.652). On this perspective on disobedience and on the notion of the 'immunity of the place of manifestation' ('*iṣmat al-maḥall*), that is, of the human being exempt from all guilt, see Q 48:2, where this exemption refers to Muḥammad; see also Ḥakīm, *Muʿjam*, pp. 806-11.

is non-existence – *cannot come from between His two hands or from behind Him*.[70] The expression 'from between His two hands'[71] relates to His Word: '... that which I have created with My two hands'[72], while the expression 'from behind Him' refers to the saying of the Envoy of God – may He bless and preserve him – 'There is no place to aim at beyond *Allāh*'[73], where he attributed the 'beyond' to *Allāh*, meaning that which comes after.[74] So He is Real Being, neither proceeding from nor following after non-existence, in contrast to creation, which does come from non-existence and [whose being] is followed by non-existence in an imperceptible way.[75] Existence and bringing into existence are uninterrupted, and there is nothing of the world in the world except being and witnessing[76], whether in this world or the next without any end or interruption – there are only eye-entities[77] that

70 The full passage reads: 'those who disbelieve in the Reminder when it has come to them – truly it is a mighty Scripture. Falsehood cannot come to it from before it or behind it, a sending down from One who is Wise and Praiseworthy' (Q 41:41–2). However, in this context Ibn 'Arabī understands the phrase to be a reference to God, to whom 'falsehood does not come either from before Him [lit. 'between His two hands'] or from behind Him', and he goes on to justify his interpretation with two scriptural references that demonstrate that the expressions 'His two hands' and 'behind Him' may refer to God. Because of the more usual interpretation of this Quranic passage – reflected in Jones's translation – the Name *al-Ḥaqq*, 'the Truth', defined here as *wujūd* that 'falsehood cannot reach', alludes also to the Quran as the Scripture of Existence. See Ḥakīm, 'al-Qurʾān al-kabīr', *Muʿjam*, p. 908. See also the Shaykh's commentary on the verse by Labīd that the Prophet celebrated (*Kashf*, 52-3, *al-Ḥaqq*, note 4). The notions of *ḥaqq*, 'truth', and *bāṭil*, 'falsehood', are frequently contrasted in the Quran (see Q 8:8, 13:17, etc.).

71 The expression has been translated literally so that the commentary may be understood, even though it would generally be translated as 'from before Him', since this is the meaning in common usage in the Arabic language. This passage serves as another example of the Akbarian practice of reading not simply literally but ultraliterally.

72 Q 38:75, cited in *Kashf*, 4-3 (see note 5).

73 See *al-Muwaṭṭaʾ* of Imam Malik, book 46, hadith 9.

74 Ar: *khalf*, literally 'behind' but also meaning that which follows or comes after, as the successor of that which has gone.

75 That is, existence is followed by non-existence in the ceaseless renewal of creation at every moment. What is said about creation (*khalq*) can also be understood to apply to the human, the created being (*khalq*) par excellence.

76 *Wujūd* ('being') is one and belongs only to God, while *shuhūd* ('witnessing') implies a two-ness of witness and witnessed. 'God is present and finds Himself in all things, and man witnesses this presence and finding to the extent of his capacity. *Wujūd* as such belongs to the Nonmanifest, though its reverberations fill the cosmos. In contrast, *shuhūd* is vision of self-disclosure and belongs to the manifest realm' (Chittick, *SPK*, pp. 226–7).

77 Here we can appreciate once again the allusive interaction between various meanings of the term *ʿayn*: pl. *aʿyān*, 'reality', 'essence', 'self'; pl. *ʿuyūn/aʿyūn*, 'eye'.

become manifest and are contemplated;

(55) *al-Wakīl*, the **Trustworthy Guardian**, to whom His servants entrust the care of their interests. It is by virtue of this attention to what is of benefit to them that He commands them to use a certain proportion [of their wealth] in donation. He delegates to them [the care of their interests] after they have taken Him as their Guardian (*Wakīl*): in one sense, possessions belong to Him, but He has made them responsible for looking after them[78]; in another sense, the belongings belong to them, so they are the ones who delegate their custody to Him. Belongings pertain to the servants by virtue of the benefit that they provide them, and they pertain to Him since they are immersed in [continual] glorification in praise of Him.[79] Whoever contemplates glorification affirms that God has only created the universe for His adoration[80], and whoever is mindful of benefit maintains that *God* has only created the universe so that each part of it may be useful and beneficial to another. The first mutual benefit for them comes with being brought into existence: He has given the places [of manifestation] existence, because those things that have not yet come to exist can only benefit from existence through having a place [in which to manifest]. He has also given existence to that which cannot exist in and of itself, so that whoever is not independent or free of the arising of phenomena can derive benefit. The existence of each of these two depends upon the existence of the other[81], but in such a way that it does not imply 'circularity', which would make occurrence impossible;

78 This making responsible (*istikhlāf*) entails appointing them as vicegerent or successor (*khalīfa*).

79 Allusion to the verse: 'The seven heavens and the earth and all that is in them glorify Him. There is nothing that does not glorify Him by praising Him, but you do not understand their glorifying. He is Prudent and Forgiving' (Q 17:44).

80 Allusion to the verse: 'I created jinn and humans only so that they might serve Me (*yaʿbudūnī*)' (Q 51:56). In other words, so that the human being, by fulfilling his cognitive role, might serve the purpose of the universe, which is – according to the hadith about the Hidden Treasure (see *Muʿjam*, p. 1266) – to know God, who has manifested the universe because of His desire to be known.

81 Ar: '*alā ṣāḥibi-hi*, lit. 'of its companion' or 'of its owner'.

(56-57) *al-Qawī al-Matīn*, the **Strong and the Firm**, is He who possesses the strength to [overcome] the resistance[82] that exists in some possible beings, or in all in a general sense, that is to say, their non-acceptance of opposites.[83] It was from this [divine] strength that the World of Imagination was created, so that the union of opposites could be manifested in it – for sense perception and intellect do not in themselves allow two opposites to be united, whereas imagination does not impede such a combination. Thus the authority and strength of the Strong only manifest themselves in the creation of the imaginative faculty and the Imaginal World.[84] In terms of indicating the Real, it is closest, since the Real, *He is the First and the Last, the Manifest and the Hidden*.[85] When they asked Abū Saʿīd al-Kharrāz: 'How have you come to know God?' he replied: 'By His uniting the opposites'. Then he recited the verse mentioned above. If all this were not from a Single Essence, there would be no benefit at all [in this verse]. In fact nobody denies [the diversity of] relationships: one person can have multiple relationships, being at once father, son, maternal or paternal uncle and so on, but he is still the same person and [does] not [become] somebody else. In reality nothing embraces the [divine] form[86] except Imagination, which is something that nobody can deny, since everyone can find [imagination] within themselves and can contemplate it in their dreams, seeing in it something that cannot possibly exist as externally real. So pay attention to His saying: *Allāh is the Sustainer (al-Razzāq), the Possessor of Strength (Dhū l-quwwa), the*

82 Ar: '*izza*, meaning the power to preserve one's own distinction, or in general, power [to resist].

83 Lit. 'the non-reception of opposites' (*'adam al-qubūl li-l-aḍdād*). We could call this resistance in possible beings *unopposability*, the assertion of self in opposition to other, the tendency to not accept or reunite opposites.

84 This translation, taken from the Latin *Mundus imaginalis*, proposed by H. Corbin in order to differentiate the objective world of the active Imagination from what is merely imaginary (see *Creative Imagination*, 4–6), has been adopted quite unanimously in recent translations into French, English or Spanish. He goes on to point out that the expression 'imaginal world' approaches the meaning of Reality which the Name *al-Ḥaqq* designates.

85 Q 57:3. See *Kashf*, 73/74-2, where this verse and the celebrated statement of al-Kharrāz, mentioned below, are also quoted.

86 In other words, nothing has been able to 'acquire' the capacity of uniting the opposites, apart from Imagination.

Firm (al-Matīn);[87]

(58) *al-Walī*, the **Close Friend**, is the Helper (*al-Nāṣir*) who aids those who aid Him[88], since His victorious aid is [their] reward. In fact, He has already helped anyone who has faith in Him.[89] The person of faith [necessarily] receives God's aid by way of obligation, according to His Word: *It was Our duty to help the believers*.[90] This is like the obligation of mercy that He also imposes upon Himself when He, Exalted is He, says: *Your Lord has prescribed mercy [for Himself and]* towards *those who do a bad deed through ignorance and then repent after it and make amends* (Q 6:54).[91] What relationship does this have to the all-embracing nature of mercy?[92] God's aid is like [His] obligatory mercy[93], differing, however, from the all-embracing mercy of the gift of grace, since we have not seen, in what He, Exalted is He, has revealed to us, [any reference to] unconditional aid. We have found [references to] restricted aid, whether this be on [the condition of] faith, [by which He aids the believers] or due to His Word: *If you help Allāh, He will help you* (Q 47:7)[94], [because of which He helps those who help Him]. And this is one of the secrets of God, Exalted is He, [which is revealed] in the fact that the associators occasionally

87 Q 51:58.

88 The servant 'aids' or 'helps' God by faithfully obeying His precepts and through the recognition that victorious help belongs only to Him, since 'Victory (*naṣr*) comes only from God…' (Q 3:126). 'They [i.e. false gods] cannot help them, nor help themselves' (Q 7:192). See *Kashf*, 56.

89 By helping them to have the faith that He has inspired them with.

90 Q 30:47. Verse cited in *Kashf*, 56-2 (*al-Walī*). In other words, God has imposed on Himself the obligation (*wujūb*) and duty (*ḥaqq*) to help His faithful believers (*mu'minūn*).

91 The complete verse, addressed to Muḥammad and referring to the believers, says: 'When those who believe in Our signs come to you, say 'Peace be upon you.' Your Lord has prescribed Mercy for Himself, that in the case of those of you who do evil through ignorance, and then repent after it and make amends, He is Forgiving, most Merciful'.

92 Referring to: 'My Mercy (*raḥma*) embraces all things. I shall ordain it [Mercy] for those who are God-aware…' (Q 7:156)

93 God commits Himself to have mercy on the penitent in this verse, just as He commits Himself to help the people of faith in the previous one. Help and mercy are therefore not prescribed generally, but in a restricted way to 'the faithful' and 'the penitent'.

94 The beginning of this commentary refers to this verse: 'O you who believe, if you help God, He will help you and make your feet firm' (Q 47:7). We can see once more the double active-passive meaning of the *fa'īl* paradigm: the Helper-Helped. See Chodkiewicz, *Seal*, p. 24.

emerge victorious over the believers. Consider this carefully and you will understand, if God wills. Therefore, [help] does not come until we have faith in Him, but when faith is strengthened in whoever possesses it in whatever way, He gives him victory over one who is weaker [in faith], and the Scales [of Justice] bring this out into the open. What I have said here is not referring to His Word: *those who believe in falsehood...* (Q 29:52), where He calls [the associators] 'believers'. In any case, [with regard to this verse,] it is clear that they did not have faith in falsehood because of the fact that it was false, but because they believed in it the way the People of Truth believe in the Real.[95] Hence [the condition of] faith (*īmān*) was attributed to them [in this verse], and given that this corresponded, in fact, to something distinct from what they held as a belief, the Real depicted it for us as 'falsehood', though [it was] not [false] in terms of what they imagined;

(59) *al-Ḥamīd*, the **Praiseworthy and Praiser**, because He is the One Who praises through the tongue of all who praise, and [He praises] by Himself, and because He is [ultimately] the praised (*maḥmūd*) in all that is extolled and in Himself, since all praise is directed in the end to Him;[96]

(60) *al-Muḥṣī*, the **All-Comprehending Reckoner**, who registers and comprehends all enumerable things[97], whether letters or existent eye-entities[98], since finitude – which is encompassed by the [divine] reckoning – only relates to existentiated beings. Therefore this 'thingness' [of enumerable things] is the 'thingness' of existence[99], and

95 The doctrine of the transcendent Unity of Being requires, in fact, that any faith is ultimately faith in Him, since there is no reality other than the One.

96 He is the subject and the ultimate object of all praise. Here the double active-passive nature of the *fa'īl* intensive form is amply demonstrated. See Introduction.

97 Lit. 'He who registers the number (*'adad*) of every thing (*shay'*)'. The quantitative character of this Name does not exclude the qualitative nature of this 'enumeration' (*iḥṣā'*): both aspects necessarily come together as a single reality. When the hadith says, 'whoever enumerates them [i.e. 'whoever repeats the 99 Names'] will enter Paradise', it is clearly not referring to a purely mechanical repetition.

98 The author distinguishes the letters, as constituent elements of language and of existence as *Logos*, from the individual essences that exist (*a'yān wujūdiyya*), the 'words' that result from the articulation of those letters. Not only does *al-Muḥṣī* encompass letters, but also all their possible concrete combinations.

99 The 'thingness' of existence (*shay'iyyat al-wujūd*), meaning the condition of being an existing thing or object, as opposed to the thingness of non-existence (*shay'iyyat al-'adam*)

according to His Word, *He keeps count of everything* (Q 72:28);

(61) *al-Mubdiʾ*, the **Originator**, is He who originates creation (*khalq*) by giving it existence in the second degree, along with all of the cosmos that has manifested and is to manifest. There is no third degree, so that this is [the degree of] the Last (*ākhir*), while the first degree belongs to the Real, who is the First (*al-Awwal*). [This means that] creation, with regard to its existence, can never be in the first [degree], since it can only possess the last. The Real is with it in the last, since He is with the cosmos *wherever they may be* (Q 58:7).[100] And He has [also] called [Himself] the Last. Know this, then;

(62) *al-Muʿīd*, **He who Brings Back**, [who re-establishes] the essential reality of an act, inasmuch as He is its Creator, Agent, Maker and Doer: when He creates a thing and completes its creation, He begins again to create something else, for there is nothing in the cosmos that is repeated. There are only contingent similarities[101], which are *a new creation* (Q 50:15)[102], and realities (*aʿyān*) coming into existence;

(63) *al-Muḥyī*, the **Giver of Life**, [is He who enlivens] with existence every established potentiality that has the capacity to receive His giving existence, so that the Real (*al-Ḥaqq*) causes it to exist in His Being;

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or the thingness of being established in knowledge (*shayʾiyyat al-thubūt*). See *Muʿjam*, pp. 667-9.

100 God is 'the First and the Last' (Q 57:3) (see *Kashf*, 73/74-2 and no. 56-57 above). Divine Reality (*al-Ḥaqq*) is here contrasted with creation (*khalq*), a term that designates all created being including the ultimate creation, the human being, which alludes here to the Perfect Human (*al-insān al-kāmil*). The first ontological degree of existentiation – not subject to temporality – corresponds to the existence of God, the First. The second corresponds to Human-creation, that is to say, the cosmos in both its micro- and macro-cosmic dimensions, and to the divine Name 'the Last', or God as the End, co-present in this rank with Human-cosmos or servants – as the full verse states, 'There is no private meeting of three men but He is the fourth of them, nor of five but He is the sixth, nor less than that nor more but He is with them, wherever they may be' (Q 58:7).

101 On *amthāl* and other words from the same root, see Chittick, *SPK*, p. 117. Things that happen in the ceaseless flow of occurrences, even though they may seem to be repetitions, identical in their apparent continuity, are in fact always similar images, never the same, that are being recreated at every instant in a new creation.

102 Ar: *khalq jadīd*, the perpetually renewed creation referred to in the verse: 'Were We worn out by the first creation? No, but they are in doubt about a new creation' (Q 50:15). See also Q 55:29 (see above no. 40). On this Akbarian doctrine, see Chittick, 'The New Creation', *SPK*, pp. 96-112.

(64) *al-Mumīt*, the **Bringer of Death**, who gives death [to the existentiated entity] at the next moment, so that the period of its existence is not exceeded. [This is] because its separation and transfer belong to the state of existence, which is a death for it, and it can therefore return to the condition of [eternal] immutability that belongs to it. It is impossible that it should have an existence after that until it were brought to an end, and it cannot come to an end because there is no finitude in it. Understand this, then!

[Aside: the invisible reciter]

When I had reached this point in this chapter, I heard someone reciting a few verses from a corner of the house [where I was]. Although I could hear his voice, I could not see anybody, nor did I know who he was addressing these verses to:[103]

'Make your will[104], for you will soon depart
to an abode[105] in which you will find reward,
for you are one of those able to accept advice.[106]
Beside [your] house the announcer [of death]
has already made the proclamation.
He has summoned you to His [presence]: don't respond, then, with laments!
A messenger has come to you from Him
with the greatest gift[107], in which lies
the meeting with your Lord, in whom all good is found.'

In relation to the vision of God, [the meeting] is near, even though in relation to us it may seem far off, as He says in [the Quranic Sura]

103 If it were not for this observation, the reader might have thought that the Shaykh considered these verses, recited by the invisible 'visitor', to have been addressed to himself, perhaps as an announcement of his imminent death, which occurred only two years after finishing the second redaction of *Futūḥāt* in 1238 CE. I have not been able to verify if the episode related here was included in the first redaction or not. In any case, these verses – in *mujtathth* ('uprooted') metre rhyming in *ḥā'* – are without a doubt intimately related to the Name *al-Mumīt*, which the author was commenting upon when he heard them.

104 Or: 'give your last advice', i.e. bestow your knowledge.

105 Ar: *manzil*, allusion to the Final Abode.

106 That is, those who, being receptive to messages, follow the indications of the prophetic revelation.

107 The prophetic revelation.

'The Stairways' (*al-Maʿārij*): *They think it is far away, while We see it as near* (Q 70:6–7);

(65) *al-Ḥayy*, the **Living**, who is living for Himself by realising all that is attributed to Himself, which can only be attributed on the basis of the condition of being alive;

(66) *al-Qayyūm*, the **Self-Subsisting Sustainer**, because He is responsible for the care of every soul through what it earns;

(67) *al-Wājid*, the **Fully Self-Sufficient**, due to all that He searches for and attains[108], for nothing escapes Him, nor does He miss [anything], just as no-one seeking knowledge of Him can really attain Him;[109]

(68–69) *al-Wāḥid [al-Aḥad]*,[110] the **One**, by virtue of His Divinity, since there is no divinity but Him;

(70) *al-Ṣamad*, the **Universal Support,** to whom one has recourse in [all] situations, which is why we have taken Him as [our] Guardian (*Wakīl*);

(71) *al-Qādir*, the **All-Powerful Enabler**, is He who causes capacitating power (*iqtidār*) to penetrate into the recipients in whom He wishes this capacity to be manifested, and no more;

(72) *al-Muqtadir*, the **All-Powerful Implementer**, who determines what our hands enact.[111] The power of implementation (*iqtidār*) belongs to Him, while action manifest from our hands. Every hand that operates in the cosmos is the hand of God, since operative power belongs definitively to Him. So He, Exalted is He, is the All-Powerful Enabler (*Qādir*) in Himself, and the All-Powerful Implementer (*Muqtadir*) through us;

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108 That is, because He always achieves what He seeks to do.

109 That is, it is God Himself who finds (*al-Wājid*) and is, as such, the only one who can truly know Himself as He is. This Name has the same lexical root as *wujūd*, 'existence/finding'.

110 Although the Name *al-Aḥad* is not included here in the author's original or in any edition, it is explicitly mentioned in the earlier part of the chapter, where the presence of the Name is mentioned as *al-Wāḥid al-Aḥad* and where the author makes a distinction between 'Servant of the One' (*ʿabd al-Wāḥid*) and 'Servant of the Unique' (*ʿabd al-Aḥad*) (*Fut*.IV.293). If counted as two Names, the listing comes to a total of 99 Names. On the other hand, if the *Huwa* at the beginning of the listing is counted as one of the Names, this addition is unnecessary.

111 In other words, our deeds.

(73–74) *al-Muqaddim al-Mu'akhkhir*, the **One who brings forward and delays**, who gives priority to whoever He wishes for whatever reason He wishes, and [defers] whoever He wishes in whatever way He wishes;

(75–76) *al-Awwal al-Ākhir*, the **First and Last**, [the First] by necessity[112] [as the pre-eternal Necessary Being] and [the Last] because the whole matter returns to Him [in the end];[113]

(77–78) *al-Ẓāhir al-Bāṭin*, the **Outwardly Manifest and Inwardly Hidden**, the One who manifests Himself to Himself and never ceases to manifest Himself, and the One who conceals Himself from His Creation and never ceases to conceal Himself, in such a way that He is never known;[114]

(79) *al-Barr*, the **Benevolent**, because of His beneficence (*iḥsān*), graces and favours, which He has lavished upon His servants;

(80) *al-Tawwāb*, **He Who Accepts Repentance**, because He returns to make a claim on His servants so that they may repent[115], and He returns [to them] with the reward for their repentance (*tawba*);

(81) *al-Muntaqim*, the **Avenger**, who punishes those who disobey Him in order to purify them of that in this world[116], by applying the limits[117] [prescribed by the Law] and whatever sufferings occur in the cosmos. These are all reprisal (*intiqām*) and hidden repayment, which not everyone perceives, for even the pain of a suckling child is a reward;[118]

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112 In Arab Neoplatonic philosophy, God is called *wājib al-wujūd*, a term adopted by Ibn 'Arabī, which he refers to here by mentioning the necessity of the First, the 'Necessary Being', a concept that al-Jurjānī defines as: 'He whose existence comes from His essence and has absolutely no need of anything' (*Ta'rīfāt*, no. 1792).

113 Allusion to Q 11:123: 'To God belongs the Invisible in the heavens and the earth: and to Him the whole matter is returned…' In relation to these Names, see above no. 56-7 and no. 61.

114 Ar: *lā yu'rafu abadan*. The phrasing here calls to mind the famous *ḥadīth qudsī* in the form that Ibn 'Arabī records it: 'I was an unknown treasure (*kuntu kanzan lam u'rafu*), and I loved to be known, so I created created beings that I might be known/recognised by them, and so they know Me' (see *Fut*.II.112, 232 et passim). This reading suggests that in pre-eternity (*azal*) the original 'I' is always hidden (*bāṭin*) to all but Himself, and that the contents of the 'treasure' can only be known and recognised because they manifest.

115 They 'repent' in the sense that they 'turn' towards their Lord.

116 So that they are purified of their error before the Judgement.

117 Ar: *al-ḥudūd*, which means both 'limits' and 'legal punishments'.

118 Ar: *jazā'*, 'repayment' both in the sense of reward and punishment. If the breastfeeding

(82) *al-ʿAfū*, the **Exceedingly Beneficent** due to the excellence inherent in a gift, whether it be small or great. The different classes of gifts are inevitably smaller or larger, so beneficence has to be extensive and encompass both. As with the Name the Majestic (*al-Jalīl*), it is necessarily part of the opposites;[119]

(83) *al-Raʾūf*, the **Extremely Kind**, due to the goodness and fulfilment that manifests in the servants, because it is reciprocal and constitutes one variety of kindness;

(84) *al-Wālī*, the **Governor**, who governs by Himself all that He is in charge of. He presides over the immutable essences, producing existentiation in them; He governs existentiated beings, bringing forward or keeping back whoever He wishes; He judges and acts justly; He gives gifts and bestows favours;

(85) *al-Mutaʿālī*, the **Self-Exalted** who is higher than anyone who desires elevation on earth and lays claims to that which he has no right to;

(86) *al-Muqsiṭ*, the **One Who Acts Justly**, is He Who distributes fairly and equitably, according to His Word: *We send it down only in a known measure* (Q 15:21)[120] – and this is equitable distribution;

(87) *al-Jāmiʿ*, the **Gatherer**, who with His Being unites every existent being in Himself;

(88) *al-Ghanī*, the **Rich**, who has no need of the worlds and is [simultaneously] content with them [without needing any other];

(89) *al-Mughnī*, the **Enricher**, is He who confers upon [the servant[121]] the attribute of freedom from need[122] by making him aware

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baby did not experience or express his need for food, he would go unnoticed. This example illustrates the idea that all pain has a hidden aspect of grace. In the case of spiritual torments, from what can be gleaned from the text, suffering plays a dual function of purifying and guiding. In this sense, pain is a guide on the path to happiness by indicating limits. In the Akbarian cosmovision, there must always be some hidden grace behind every manifestation of divine majesty. To illustrate this point, Ibn ʿArabī uses the image of medicine that appears to be disagreeable but effects a cure. See, for example, *Fut.*II.76 and 169.

119 See *Kashf*, 80-3 for the same phrasing.

120 The complete verse reads: 'There is nothing for which We do not have stores, and We send it down only in a known measure'.

121 The correspondence between the notions of 'servant' and 'cosmos' should be borne in mind throughout this section: the servant as cosmos, the cosmos as servant.

122 Ar: *ghinā*, lit. 'wealth', understood as that which makes a person independent, whether

that His knowledge of the cosmos is subject to what is known.[123] Therefore, it gives him nothing from itself[124], so [the servant] becomes independent of any influence from it upon him[125], because he knows that He does not give existence to anything in it except what has to be;

(90) *al-Badīʿ*, the **Incomparable Inventor**, who never ceases to introduce new things continuously to His Creation, for He creates similarities and dissimilarities – for there has to be [at least] one aspect in which an image is distinguished from something else that is like it, and He is the Inventor in this [distinctive] aspect;

(91–92) *al-Dārr al-Nāfiʿ*, the **Harmer** and **Benefactor**, is He who counteracts what does not concord with the end that He seeks to attain and who favours what concords with it;[126]

(93) *al-Nūr*, the **Light**, because of whatever is manifest of the realities of the cosmos and because He dispels the darkness of actions being attributed to the cosmos;[127]

(94) *al-Hādī*, the **Guide**, through all that He makes clear to those

absolutely or in a limited way. As *Kashf*, 89-3 states, he can be beyond need of anything 'by being fully occupied with Him.'

123 That is to say, the knowledge that God has of the universe depends upon the object of His knowledge (*ʿilmu-Hu bi-l-ʿālam tābiʿ li-l maʿlūm*), and this also involves a complete foreknowledge of all that is destined and, as such, necessarily 'follows' whatever is known. The phrase could also be translated as 'his knowledge of the cosmos…', referring to the knowledge of the servant. In fact the consonants of 'cosmos' (*ʿālam*) and 'knower' (*ʿālim*) are identical in writing, so that this can also be understood as: 'His knowledge through the cosmos (*ʿālam*) is subject to the known' or 'His knowledge through the knower (*ʿālim*) is subject to the known.' The 'knower' here would refer to Adam as the one whom God taught the Names.

124 This sentence can equally be understood to mean 'the Enricher gives nothing from Himself to the servant' or 'the cosmos gives nothing from itself to the servant', or even 'knowledge gives none of itself to the knowable'. The ambiguity of the pronominal references in this passage, undoubtedly conscious on the part of the author, is maintained from the beginning to the end of this commentary, giving rise to a tapestry of allusions that permit a whole range of different readings.

125 Or: 'from him upon it'. The servant – or the knowledge – is independent of the influence of the cosmos, and also from influence in the cosmos.

126 The Arabic *gharaḍ* ('the end', lit. 'an object at which one aims') particularly suggests the good that is aimed for. This definition implies that the One who causes harm or pain does so only in order to achieve the hidden good, which is obviously manifest in the One who brings benefit.

127 This may be understood, by extension, to mean 'to humankind', or to anything other than God as the Actor. On these and other meanings of the Name *Nūr*, see *Kashf*, 93-1.

who know Him[128] regarding how things are in reality;

(95) *al-Māniʿ*, the **Withholder**, who prevents the actualisation of what He holds [within Himself] in the realm of possibility. This keeping back owes itself solely to a wisdom that is determined by His Knowledge with regard to His creation;[129]

(96) *al-Bāqī*, the **Everlasting Who Remains**, since He never ceases to be[130] – unlike the eye-entities of existent beings [which cease to exist] after having existed. For to Him belong the permanence of existence and the continuity of existentiation;

(97) *al-Wārith*, the **Inheritor**, for what we leave behind [of all that He has entrusted to us], especially [after death] when we are transferred to the Isthmus;

(98) *al-Rashīd*, the **Discerning Guide**, through what He directs His servants to when He allows them to know that He – Exalted is He – *is on a Straight Path* in His holding all moving creatures by the forelock.[131] So there is no-one who is not on this Path, and the goal of being rightly directed is mercy. God has not bestowed upon His servants any blessing greater than the fact that He holds all moving creatures by the forelock, so that there is no-one who does not walk with Him on the Straight Path;

(99) *al-Ṣabūr*, the **Supremely Patient**, who withstands and tolerates the irritations that, according to His Word, [are caused by] *those who vex Allāh and His Messenger* (Q 33:57). Despite having the power to do so, He is in no hurry to punish them, but rather He defers that so that it can take place through our hands, removing the need for Him to

128 This can also be read as: '… to those who know through Him (*'ulamā' bi-Hi*)'.

129 As he explains in *Kashf*, 90-3, this wisdom is related to perceiving a greater good that can only come by something else being withheld.

130 Lit. 'He cannot accept any end (*zawāl*)', since His specific characteristic is continuity (*dawām*).

131 Referring to the full Quranic verse which reads: 'I have put my trust in God, my Lord and your Lord. There is no living creature except He takes it by the forelock. My Lord is on a straight path (*'alā ṣirāṭ mustaqīm*)' (Q 11:56). As a figurative expression, this means, in common usage, 'to hold something well', or 'to dominate', but in this context 'to take by the forelock' means 'to guide'. The term *dābba*, normally 'beast' or 'beast of burden', understood here as 'a living creature that walks', denotes an aspect of horizontality ('to creep, to drag oneself along, to crawl') contrasted with the verticality of the term *istiqāma*, 'to be straight, upright, rightly directed'.

[directly] retaliate against them. So then He can praise us for this. He only taught us [how to retaliate], together with attributing to Himself the Name 'the Patient', in order that we may remove that from Him and disclose it.

So this is part of what is bestowed by the Presence of Presences in respect of this chapter, which is the 'door' of the Names. As for the pronouns being considered as Names,[132] we may make a general inclusive statement concerning them: when they appear in the words of the Messenger [who relates] from God the Exalted or in God's Book, we should pay attnetion to the narrative being related and the pronoun being used, and decide on [the meaning/referent of] that pronoun through what is being described in the story that is being mentioned, neither more nor less. The chapter [on the Names] could have been much longer, but we have limited it to what we have mentioned [here].

And God speaks the Truth and He guides along the Way (Q 33:4).

132 Ar: *kināyāt*, literally 'designations', referring to the various pronouns (e.g. He/*huwa*, She/*hiya*, We/*naḥnu*) which are used in revelation to designate God according to different perspectives and relationships. These were explained at length at the beginning of this section, 'the Presence of Presences'.

Appendix

Background Information

Kashf al-maʿnā

The Arabic text of the *Kashf al-maʿnā ʿan sirr asmāʾ Allāh al-ḥusnā* (RG. 338) was published in the Spanish edition, and full details of the manuscript copies used for the critical edition can be found there. Among these manuscripts, the earliest of which seems to be one dated Ramaḍān 783H, are found some important details which help to explain the transmission of the text.

After the initial *basmala*, the text is introduced in some copies as follows:

ʿThus says our master and imam, the Shaykh, the imam, the knower, the gnostic, the verifier, the perfect, unique in his time [moment] and peerless in his age, Muḥyī l-Dīn Abū ʿAbd Allāh Muḥammad b. ʿAlī [b. Muḥammad b. Aḥmad] Ibn al-ʿArabī al-Ṭāʾī al-Ḥātimī [al-Andalusī], may God be pleased with him [and make him pleased].'[1]

1 *Qāla sayyidu-nā wa-imāmu-nā l-Shaykhu l-imāmu l-ʿālimu l-ʿārifu l-muḥaqqiqu l-kāmil waḥīdu* ***dahri****-hi wa-farīdu ʿaṣri-hi Muḥyī l-Dīn Abū ʿAbd Allāh Muḥammad b. ʿAlī* ***b. Muḥammad b. Aḥmad*** *Ibn al-ʿArabī al-Ṭāʾī al-Ḥātimī raḍiya Allāhu ʿan-hu* ***wa-arḍā-hu*** (Beyazit 1314, undated, fol. 1b; Haci Mahmud 2594, undated, fol. 1b); *Qāla sayyidu-nā wa-imāmu-nā l-Shaykhu l-imāmu l-ʿālimu l-ʿārifu l-muḥaqqiqu l-kāmil waḥīdu* ***waqti****-hi wa-farīdu ʿaṣri-hi Muḥyī l-Dīn Abū ʿAbd Allāh Muḥammad b. ʿAlī Ibn al-ʿArabī al-Ṭāʾī al-Ḥātimī* ***al-Andalusī*** *raḍiya Allāhu ʿan-hu* (Ulu Cami 1581, pre-832H, fol. 1b). These can be compared with those found in Shehit Ali 2813 (fol. 42b: *Qāla sayyidu-nā wa-imāmu-nā l-Shaykhu l-imāmu l-faqīhu l-ʿālimu l-muḥaddithu nasīj ʿaṣri-hi wa-farīdu dahri-hi shaykhu l-ṭarīq wa-imāmu l-taḥqīq Muḥyī l-Dīn Abū ʿAbd Allāh Muḥammad b. ʿAlī b. Muḥammad Ibn al-ʿArabī al-Ṭāʾī al-Ḥātimī ghafar Allāhu li-nā and la-hu* (for more details, see Stephen Hirtenstein, 'Names and Titles of Ibn [al-]'Arabī', *JMIAS* 41, pp. 115, 121–3).

The laudatory epithets given to the author are typical of those employed by the scribe Ayyūb b. Badr al-Muqrīʾ (see below). They seem to have been used as unique 'tags' so that future copies could be traced back to these originals.

One copy (Esad Ef. 1448, dated 981H) gives the alternative title of *Sharḥ asmāʾ Allāh al-ḥusnā*, and describes Ibn ʿArabī by the conditions corresponding to the three aspects of the Names: *ʿārif mutaḥaqqiq*, a gnostic who has realised the knowledge of the Names as Divine Realities (*taḥaqquq*); *mutakhalliq bi-l-asmāʾi l-rabbāniyya*, who has adopted the features of the Lordly Names, being invested with their qualities as much as a created being can be; *mutaʿalliq bi-ḥaqāʾiqi l-ḥaḍrati l-Muḥammadiyya*, who has established a fully co-dependent relationship with all the realities of the totalising presence, insofar as he participates in the Muḥammadian condition of Perfect Human through the complete realisation of his servanthood.

Chapter 558 of *al-Futūḥāt al-Makkiyya*

The text translated from chap. 558 of *al-Futūḥāt al-Makkiyya* (RG. 135) has been systematically compared with the digital copy of the holograph manuscript Evkaf Müzesi 1845–1881 from the Türk-Islam Eserleri Müzesi in Istanbul, corresponding to the two volumes – 1876 and 1877 – that contain chapter 558, as well as with the critical edition by ʿAbd al-ʿAzīz Sulṭān al-Manṣūb (Cairo, 1985).

Vol. 1876: Book 32, entitled *Fī maʿrifat al-asmāʾ al-ḥusnā,* in 126 folios, with the following *samāʿ* on fol. 126a:

ʿthe whole of this *juzʾ*, which is the 32nd of the *Fatḥ al-Makkī*, was read before its author, the shaykh, imam, person of knowledge and realisation, Muḥyī l-Dīn Abū ʿAbd Allāh Muḥammad b. ʿAlī b. Aḥmad al-Ḥātimī al-Ṭāʾī, may God be pleased with him and make him pleased, and was heard by a group, among whom was Kamāl al-Dīn Aḥmad b. ʿAbd Allāh b. Aḥmad al-Sharīf al-ʿAlawī, and the scribe (*kātib*) of the names was Muḥammad ʿAbd al-ʿAzīz b. ʿAbd al-Qādir b. ʿAbd al-Khāliq al-Anṣārī; and [also] by another group, where the reading was done by the knowledgeable jurist (*faqīh*) Tāj al-Dīn

ʿAbbās b. ʿUmar b. Yaḥyā b. Surūr al-Anṣārī al-Ḥanafī al-Sarrāj, in meetings different to each other held on Tuesday 28th Shaʿbān 636H (= 12 April, 1239). All praise be to God, Lord of the worlds.'

This is followed by an authentification of the reading signed by Ibn ʿArabī in his own hand.

In the margin there is a note in the hand of [Ṣadr al-Dīn] Muḥammad b. Isḥāq al-Qūnawī recording that he read this chapter in Aleppo in 640H (after the death of the Shaykh) and the auditor was Majd al-Dīn Abū Bakr b. Bundār al-Tabrīzī.[2]

Vol. 1877: Book 33, from *ḥaḍrat al-wadd* to the end of the chapter, in 127 folios. There are two *samāʿ*s recorded on fol. 127a:

'the whole of this *juz'*, which is the 33rd of the *Fatḥ al-Makkī* was heard by its author, the shaykh, imam, person of knowledge and realisation, Abū ʿAbd Allāh Muḥammad b. ʿAlī b. Aḥmad al-Ṭā'ī al-Ḥātimī, may God be pleased with him and make him pleased, according to the reading of the excellent person of knowledge Tāj al-Dīn ʿAbbās b. ʿUmar b. Yaḥyā b. Surūr al-Anṣārī al-Ḥanafī al-Sarrāj, with a group among whom were *al-sayyid al-sharīf* Kamāl al-Dīn Aḥmad b. ʿAbd Allāh b. Aḥmad al-ʿAlawī – the scribe (*kātib*) of the listing (*thabat*) was Muḥammad b. ʿAbd al-Qādir b. ʿAbd al-Khāliq al-Anṣārī. This was in several different morning meetings [and completed] on Friday 6th Shawwāl 636H (= 20 May, 1239) in the house of the Shaykh in Damascus. All praise be to God, Lord of the worlds.'

This is followed by an authentification of the reading signed by Ibn ʿArabī in his own hand.

The second *samāʿ* is in the hand of Muḥammad b. Isḥāq al-Qūnawī, recording that he read this chapter in Aleppo in 640H and the auditors were Shams al-Dīn Ismāʿīl [Ibn Sawdakīn], companion of the Shaykh, and Majd al-Dīn Abū Bakr b. Bundār b. Zakī al-Tabrīzī.[3]

2 See *Futūḥāt*, ed. ʿAbd al-ʿAzīz al-Manṣūb, vol. 11 (31–33), p. 359.

3 See ibid., p. 565.

The Dedication and Dating of Kashf al-maʿnā

The dedicatee Sharaf al-Dīn al-Ḥamawī

The copy is addressed to one of the companions and disciples of Ibn ʿArabī, who regularly attended meetings held by the Shaykh al-Akbar at his house in Damascus.[4] Little is known about this person who is named in the *Kashf* as the jurist and imam Sharaf al-Dīn Abū Muḥammad ʿAbd al-Wāḥid b. Abū Bakr b. Sulaymān al-Ḥamawī, ʿour companion' (*ṣāḥibu-nā*). However, thanks to the certificates of audition (*samāʿ*) that accompany the *Futūḥāt*, we know that Sharaf al-Dīn al-Ḥamawī regularly attended these gatherings in Damascus, in the master's own house, over the course of the year 633H (December 1235–February 1236 and again June 1236), and that he attended the readings of almost the whole of the first part of the work as well as the final chapter.

An analysis of the certificates provide a very detailed picture of the large group of people who were present when the second version of the *Futūḥāt* was being recited in front of the author in 633H. It is particularly interesting in the case of the Ḥamawī family. The most senior family member to attend the readings was Sharaf al-Dīn's father, Ḥusam al-Dīn Abū Bakr b. Sulaymān b. ʿAlī al-Ḥamawī, a preacher (*wāʿiẓ*) in one of the mosques of Damascus, who is said to have died in 649/1251 at the age of 90 – this means that he would have been almost the same age as Ibn ʿArabī, and was in his mid-seventies when he attended some 36 *Futūḥāt* readings during 633H. He is known to have been present during the whole of the most intensive reading period, from Rabiʿ al-awwal to Jumādā al-ākhir 633H (late November 1235–mid-February 1236), when the text was recited three or more times per week, from the very beginning up to almost the end of chapter 73. These readings were attended by at least 30 people, often rising to 45 or more, in the presence of the author. Abū Bakr's two sons also attended most of these readings: Jamāl al-Dīn Aḥmad al-Ḥamawī (ca. 600–687/1203–

4 However, there is no additional information or evidence to discount the theory that the treatise was originally composed in Andalusia, and was later dictated to his disciple Sharaf al-Dīn al-Ḥamawī.

1288, 36 readings)[5]; and Sharaf al-Dīn ʿAbd al-Wāḥid al-Ḥamawī (ca. 585–658/1189–1260, 28 readings), a preacher like his father, who was already a jurist and an imam, according to the testimony of Ibn ʿArabī, by the time the dictation of the *Kashf* was concluded in 621H.[6] Sharaf al-Dīn's son, Muḥammad b. ʿAbd al-Wāḥid b. Abū Bakr al-Ḥamawī, was also present at 23 of these readings of the *Futūḥāt*.

We have, therefore, members of three generations of a Ḥamawī family of Damascus, attending, mostly simultaneously, the readings held in Ibn ʿArabī's house in 633H.

621H: the year of copying

During the year of 621/1224, after he had definitively settled in Damascus, one of Ibn ʿArabī's students and close disciples undertook the task of copying many works from originals in the hand of Ibn ʿArabī. This provided later copyists and researchers with a goldmine of material, as several of these copies have survived to the present-day. Not much is known about the copyist himself, apart from his name and the fact that he was originally from Cairo: Ayyūb b. Badr b. Manṣūr al-Muqriʾ [al-Qāhirī], as he signs himself.[7] The following nine works are all contained in a precious manuscript in Ayyūb's hand (Shehit Ali 2813,[8] preserved in the Süleymaniye Library in Istanbul) and presented in the order in which they appear in the present binding:

- *Nuskhat al-ḥaqq* (RG 551), copied in the Congregational Mosque of Damascus in the presence of the author in mid-Ramaḍān 621H, and then recited to the author in his house in Damascus on 12 Dhū l-Ḥijja.

5 He also apparently had a twin sister called Khadīja, and both of them are reported to have attended *ḥadīth* recitals in Damascus in 610H (see Leder et al., *Muʿjam al-samaʿāt al-Dimashqiyya*, pp. 171 and 283). In later life they became well-known *muḥaddith*s.

6 See *Quest*, pp. 265–266.

7 See *Quest*, pp. 265, 268. He seems to first appear as a copyist in Damascus, when he made a copy of *Ḥilyat al-abdāl* (RG 237) on 20 Muḥarram 617H and checked it with the author in his house (see Veliyuddin 1800). He was also the reciter of *K. al-Tajalliyāt* (RG 738) in Damascus in Muḥarram 620H.

8 According to the original list of contents, there were originally 19 separate works, but only nine survive in the current collection.

- *Mafātiḥ al-ghayb* (RG 386), copied and then recited to the author on 3 Dhū l-Ḥijja 621H, with three other disciples present.
- *al-Madkhal ilā maʿrifat al-asmāʾ al-ilāhiyya* (RG 418), copied in the presence of the author on 12 Ramaḍān 621H and checked against the shaykh's original in the Damascus mosque. This text is also known as *al-Maqṣid al-asmā.*
- *K. al-Mīm wa-l-wāw wa-l-nūn* (RG 462), copied in the presence of the author in the Damascus mosque at the *maqṣūra* of Abū Ḥāmid al-Ghazālī on 26 Ramaḍān 621H, and then read before the author in mid-Dhū l-Ḥijja with two other disciples present.[9]
- *al-Iṣṭilāḥāt al-Ṣūfiyya* (RG 315), last page only, copied in the presence of the author in the Damascus mosque at the *zāwiya* of al-Ghazālī on 7 Ṣafar 621H.
- *R. al-Ittiḥād al-kawnī* (RG 317), copied with the record of a reading that took place in the Damascus mosque during the first ten days of Shawwāl 621H, in front of the author with several disciples present.
- *R. al-Aḥadiyya* also known as *K. al-Alif* (RG 26), copied in the presence of the author, and recited to him in his house in 621H with two others present.
- *K. al-Ḥaqq* (RG 219), copied and checked by the author, with a record of a reading in the author's house at the end of Dhū l-Ḥijja 621H with three others present.
- *K. al-Shawāhid* (RG 689), copied on 22 Ramaḍān 621H and checked by the author, and then recited in the author's house on 22 Dhū l-Ḥijja with two others present.

9 The original date of composition is unknown, although the Veliyuddin 1759/13–21 holograph, which has an autograph *samāʿ* dated 617H in Aleppo (fol. 13a), checked by the author, must have been written prior to this. I mention this as evidence that the fact that the *Kashf al-maʿnā* was dictated in Damascus in 621H should not be taken as an indication that the treatise was not written prior to this.

Apart from this precious codex, there are other texts that have survived. Ayyūb b. Badr made a copy of the much longer *al-Tanazzulāt al-Mawṣiliyya* (RG 762) from the author's original in early Shaʿbān 621H in Aleppo (where disciples such as Ibn Sawdakīn lived). This copy was then recited on 11 Shaʿbān 634H in the author's house in Damascus, and again to the author in early Rabīʿ al-awwal 638H (the same year that Ibn ʿArabī died).[10]

There are also those which have been copied directly from his copy: for example, a copy of Ayyūb b. Badr's copy of *R. al-Anwār* (RG 33), written in mid-Ramaḍān 621H in the Damascus mosque in the presence of the author and collated with the original and certified by Ibn ʿArabī in a reading with two other disciples; and *K. al-Yaqīn* (RG 834), written on 20 Ramaḍān 621 in the same place in the presence of the author, and read back by Ayyūb to the author in his house in the first ten days of Dhū l-Ḥijja.[11]

We may conclude from the above details that Ibn ʿArabī spent much of Ramaḍān 621H in the Umayyad Mosque of Damascus with Ayyūb b. Badr assiduously copying his works, one after another. At least one text was copied in the following month of Shawwāl, but the copying process seems to have started much earlier in the year (in Ṣafar) and also involved journeys to other centres such as Aleppo. These were then recited in the author's house two months later, with a small group in attendance, in Dhū l-Ḥijja of the same year. It seems, therefore, that a very concerted effort was made in 621/1224 to ensure that accurate copies of the shorter works were made, so that these could then serve as authenticated substitutes for the original – which would have been an essential exercise to protect such an important legacy in the pre-print medieval world.

10 See Murad Molla 1257.

11 See Veliyuddin 1826. Similar copies of other works also survive: for example, the Evkaf 1713 and Fatih 5322 copies of the commentary on the *Tarjumān al-ashwāq* entitled *al-Dhakhāʾir al-aʿlāq* (RG 116) were taken from Ayyūb's copy, which he recited to the author in Damascus in Jumādā l-ākhir 621H, i.e. three months before Ramaḍān.

The writing of the *Kashf*

The fact that the copy of the *Kashf* is described as a dictation (*imlā'*) suggests that the original copyist, whom we may now assume to have been Ayyūb b. Badr, was writing at the dictation of the Shaykh himself. While the dictation is dated Ramaḍān 621H, a date for the original redaction of the treatise can only be gauged by looking at Ibn ʿArabī's own references to the *Kashf al-maʿnā* in other works, particularly *al-Tadbīrāt*. It is frequently the case that the date on which a particular copy was made provides no clue as to the actual date of the original composition (which is not mentioned in successive copies). This may also reflect the fact that Ibn ʿArabī often revised his works, making precise dating of a particular work difficult.[12]

According to O. Yahia (p. 178), the *Kashf*, under the alternative title *K. al-Asmā'*, is mentioned in *K. al-Azal*. The earliest copy of this latter treatise (RG. 68) is dated 615H (not 601H as Yahia states), i.e. six years before the *Kashf* was dictated in Damascus. However, the actual mention in *K. al-Azal* is extremely vague: 'and I have dedicated a book… to the subject of the Names (*wa-bāb al-asmā'… afrad-nā la-hu kitāb*).' Among the works of Ibn ʿArabī there is one called *K. al-Asmā'* in the listings of the works of Ibn ʿArabī (*Fihrist*, no. 168, and *Ijāza*, no. 172, according to Bakri Aladdin's listing), although no copy of such a work is known. There is also a work called *al-Madkhal ilā maʿrifat al-asmā' al-ilāhiyya* ('The Entry-point for Knowledge of the Divine Names'), also known as *al-Maqṣid al-asmā fī l-ishārat fī-mā waqaʿa fī l-Qur'ān*, a text on the meanings of the Names contained in the Fātiḥa (RG 418, *Fihrist*, no. 66).[13] *Kashf al-maʿnā*, on the other hand, is mentioned as a completely separate entry (*Fihrist*, no. 17, and *Ijāzā*, no. 17), and therefore must be a different work. The reference in *K. al-Azal* has to be treated with caution with respect to any assumption that it could be identified with the *Kashf*, or give any clues to the latter's dating.

The only precise reference is that given in *al-Tadbīrāt al-ilāhiyya*,

12 On the dating of the *Tadbīrāt* and the caution required when dating the works of Ibn ʿArabī, see Addas, *Quest*, p. 129, n. 69. See also Yahia, RG. 716.

13 See *Rasā'il Ibn al-ʿArabī*, 3/329–345; *Fihrist*, p. 86.

mentioned above, in which the Shaykh comments: '…We have already explained the meaning of being characterised by the Lordly Names (*al-takhalluq bi-l-asmāʾ al-rabbāniyya*) in our book *Kashf al-maʿnā ʿan sirr asmāʾ Allāh al-ḥusnā.*'[14]

After pondering various alternatives, we would like to put forward the thesis that the base manuscript of the edition of the *Kashf al-maʿnā*, the most complete edition we have, which was dictated in Ramadan 621/September–October 1224 in the Umayyad Mosque of Damascus, was copied from a direct copy that the author had in his hand, and was written by the scribe Ayyūb b. Badr al-Muqriʾ.[15] The fact that it was dictated by Ibn ʿArabī to him might be taken as evidence that the author's original was revised and/or commented on during the process of oral transmission. Given that the *Kashf al-maʿnā* is mentioned in *al-Tadbīrāt al-ilāhiyya*, and that this latter work is known to have been originally composed in Morón (*Mawrūr*) in Spain over the course of four days, at the behest of his friend Abū Muḥammad al-Mawrūri, sometime prior to 590/1194[16], we may deduce that the *Kashf al-maʿnā* was originally written before this date. In that case it corresponds to the Andalusian period of Ibn ʿArabī's life.This is also suggested by the fact that the mention of the *Kashf al-maʿnā* in the *Fihrist* occurs in a section containing what appear to be early Andalusian compositions, works that were deposited with someone else and not returned.[17]

If the original *Kashf al-maʿnā* was written in al-Andalus, before the composition of *al-Tadbīrāt* and *Mashāhid*, and if it was deposited with someone, it must then have been brought to the east by someone other than the author, and when it reappeared, Ibn ʿArabī dedicated a 'revised' version to Sharaf al-Dīn al-Ḥamāwī, who had asked him about it, perhaps in relation to al-Ghazālī's well-known commentary

14 See *Tadbīrāt*, chap. 5, p. 145.

15 Not only did Ayyūb b. Badr copy many treatises by Ibn ʿArabī in the Umayyad Mosque in Damascus in the presnece of the author himself, in Ramaḍān of this same year 621H, but he also gave specific laudatory titles to the author at the beginning of his copies. These are extremely similar to those used at the beginning of the *Kashf al-maʿnā*, providing yet more evidence that this text was also copied by him.

16 The *Tadbīrāt* is mentioned on two occasions in the *Mashāhid al-asrār*, which was composed in 590H. See *Contemplaciones*, Spanish ed., p. iv.

17 See *Fihrist*, p. 77.

on the Names, *al-Maqṣad al-asnā* (since Ibn ʿArabī uses almost the same ordering). According to this hypothesis, Ibn ʿArabī wrote the first version of the *Kashf* when he was not even 30 years old, and then revised it in an oral transmission when he was 60. Nevertheless, this remains only one possible explanation of the fragmentary evidence we have before us.

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Ordering of the Names

	Kashf al-maʿnā	*Summary*	ch. 558
1	*Allāh*	*Allāh*	*Allāh*
2	*al-Raḥmān*	*al-Raḥmān*	*al-Rabb*
3	*al-Raḥīm*	*al-Raḥīm*	*al-Raḥmān al-Raḥīm*
4	*al-Malik*	*al-Rabb*	*al-Malik*
5	*al-Quddūs*	*al-Malik*	*al-Quddūs*
6	*al-Salām*	*al-Quddūs*	*al-Salām*
7	*al-Muʾmin*	*al-Salām*	*al-Muʾmin*
8	*al-Muhaymin*	*al-Muʾmin*	*al-Muhaymin* *(Ḥaḍrat al-Shahāda)*
9	*al-ʿAzīz*	*al-Muhaymin*	*al-ʿAzīz*
10	*al-Jabbār*	*al-ʿAzīz*	*al-Jabbār*
11	*al-Mutakabbir*	*al-Jabbār*	*al-Mutakabbir*
12	*al-Khāliq*	*al-Mutakabbir*	*al-Khāliq*
13	*al-Bāriʾ*	*al-Khāliq*	*al-Bāriʾ*
14	*al-Muṣawwir*	*al-Bāriʾ*	*al-Muṣawwir*

15	*al-Ghaffār*	*al-Muṣawwir*	*al-Ghaffār / al-Ghāfir / al-Ghafūr (Ḥadrat Isbāl al-sutūr wa-hiya li-l-ism al-Ghāfir wa-l-Ghafūr wa-l-Ghaffār)*
16	*al-Qahhār*	*al-Ghaffār / al-Ghāfir / al-Ghafūr*	*al-Qāhir / al-Qahhār*
17	*al-Wahhāb*	*al-Qahhār*	*al-Wahhāb*
18	*al-Razzāq*	*al-Wahhāb*	*al-Razzāq*
19	*al-Fattāḥ*	*al-Karīm*	*al-Fattāḥ*
20	*al-ʿAlīm*	*al-Jawād*	*al-ʿAlīm / al-ʿĀlim / al-ʿAllām*
21	*al-Qābiḍ*	*al-Sakhī*	*al-Qābiḍ*
22	*al-Bāṣit*	*al-Razzāq*	*al-Bāṣit*
23	*al-Khāfiḍ*	*al-Fattāḥ*	*al-Khāfiḍ*
24	*al-Rāfiʿ*	*al-ʿAlīm / al-ʿĀlim / al-ʿAllām*	*al-Rafīʿ*
25	*al-Muʿizz*	*al-Qābiḍ*	*al-Muʿizz*
26	*al-Mudhill*	*al-Bāṣit*	*al-Mudhill*
27	*al-Samīʿ*	*al-Rāfiʿ*	*al-Samīʿ*
28	*al-Baṣīr*	*al-Khāfiḍ*	*al-Baṣīr*
29	*al-Ḥakam*	*al-Muʿizz*	*al-Ḥakam*
30	*al-ʿAdl*	*al-Mudhill*	*al-ʿAdl*
31	*al-Laṭīf*	*al-Samīʿ*	*al-Laṭīf*

32	*al-Khabīr*	*al-Baṣīr*	*al-Khabīr (Ḥaḍrat al-Khibra wa-l-ikhtibār wa-hiya Ḥaḍrat al-Ibtilāʾ bi-l-niʿam wa-l-niqam)*
33	*al-Ḥalīm*	*al-Ḥakam*	*al-Ḥalīm*
34	*al-ʿAẓīm*	*al-ʿAdl*	*al-ʿAẓīm*
35	*al-Ghafūr*	*al-Laṭīf*	*al-Shakūr / al-Shākir*
36	*al-Shakūr*	*al-Khabīr*	*al-ʿAlī*
37	*al-ʿAlī*	*al-Ḥalīm*	*al-Kabīr*
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42	*al-Jalīl*	*al-Ḥafīẓ*	*al-Karīm*
43	*al-Karīm*	*al-Muqīt*	*al-Raqīb*
44	*al-Raqīb*	*al-Ḥasīb*	*al-Mujīb*
45	*al-Mujīb*	*al-Jalīl*	*al-Wāsiʿ*
46	*al-Wāsiʿ*	*al-Raqīb*	*al-Ḥakīm*
47	*al-Ḥakīm*	*al-Mujīb*	*al-Wadūd*
48	*al-Wadūd*	*al-Wāsiʿ*	*al-Majīd*
49	*al-Majīd*	*al-Ḥakīm*	*al-Ḥayī (Ḥaḍrat al-Ḥayāʾ)*
50	*al-Bāʿith*	*al-Wadūd*	*al-Sakhī*

51	*al-Shahīd*	*al-Majīd*	*al-Ṭayyib*
52	*al-Ḥaqq*	*al-Bāʿith*	*al-Miḥsān* *(Ḥaḍrat al-Iḥsān)*
53	*al-Wakīl*	*al-Shahīd*	*al-Dahr*
54	*al-Qawī*	*al-Ḥaqq*	*al-Ṣāḥib* *(Ḥaḍrat al-Ṣuḥba wa-hiya Ḥaḍrat al-Maʿiyya)*
55	*al-Matīn*	*al-Wakīl*	*al-Khalīfa*
56	*al-Walī*	*al-Qawī*	*al-Jamīl*
57	*al-Ḥamīd*	*al-Matīn*	*al-Musaʿʿir*
58	*al-Muḥṣī*	*al-Walī*	*al-Qarīb / al-Aqrab*
59	*al-Mubdiʾ*	*al-Ḥamīd*	*al-Muʿṭī*
60	*al-Muʿīd*	*al-Muḥṣī*	*al-Shāfī*
61	*al-Muḥyī*	*al-Mubdiʾ*	*al-Fard / al-Witr / al-Aḥad* *(Ḥaḍrat al-Afrād)*
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64	*al-Qayyūm*	*al-Mumīt*	*al-Ḥaqq*
65	*al-Wājid*	*al-Ḥayy*	*al-Wakīl*
66	*al-Mājid*	*al-Qayyūm*	*al-Qawī*
67	*al-Wāḥid*	*al-Wājid*	*al-Matīn*
68	*al-Ṣamad*	*al-Wāḥid*	*al-Walī* *(Ḥaḍrat al-Naṣr)*

69	*al-Qādir*	*al-Aḥad*	*al-Ḥamīd*
70	*al-Muqtadir*	*al-Ṣamad*	*al-Muḥṣī*
71	*al-Muqaddim*	*al-Qādir*	*al-Mubdiʾ*
72	*al-Muʾakhkhir*	*al-Muqtadir*	*al-Muʿīd*
73	*al-Awwal*	*al-Muqaddim*	*al-Muḥyī*
74	*al-Ākhir*	*al-Muʾakhkhir*	*al-Mumīt*
75	*al-Ẓāhir*	*al-Awwal*	*al-Ḥayy*
76	*al-Bāṭin*	*al-Ākhir*	*al-Qayyūm*
77	*al-Barr*	*al-Ẓāhir*	*al-Wājid* *(Ḥaḍrat al-Wijdān wa-hiya Ḥaḍrat "Kun")*
78	*al-Tawwāb*	*al-Bāṭin*	*al-Wāḥid / al-Aḥad* *(Ḥaḍrat al-Tawḥīd)*
79	*al-Muntaqim*	*al-Barr*	*al-Ṣamad*
80	*al-ʿAfū*	*al-Tawwāb*	*al-Qādir / al-Qadīr / al-Muqtadir* *(Ḥaḍrat al-Iqtidār)*
81	*al-Raʾūf*	*al-Muntaqim*	*al-Muqaddim*
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84	*al-Wālī*	*al-Wālī*	*al-Ākhir*
85	*al-Mutaʿālī*	*al-Mutaʿālī*	*al-Ẓāhir*
86	*al-Muqsiṭ*	*al-Muqsiṭ*	*al-Bāṭin*

87	*al-Jāmiʿ*	*al-Jāmiʿ*	*al-Tawwāb*
88	*al-Ghanī*	*al-Ghanī*	*al-ʿAfū*
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95	*al-Badīʿ*	*al-Māniʿ*	*al-Nāfiʿ*
96	*al-Bāqī*	*al-Bāqī*	*al-Nūr*
97	*al-Wārith*	*al-Wārith*	*al-Hādī*
98	*al-Rashīd*	*al-Rashīd*	*al-Badīʿ*
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بالانتقام منهم ان كان قادرا والدعآء عليهم بل يقول اللهم اغفر
لقومي فانهم لا يعلمون فهذا هو التخلق ومن غير التخلق الصبور
من حبس نفسه على مشاق العبادات باسباغ الوضوء
على المكاره ومقاساة الاعداء في الله به ومحاربته اياهم ظاهرا
وباطنا والله يقول الحق وهو يهدي السبيل نجز الغرض من الاملاء
في هذا الفن واختصر ما فيه على الاسماء التي خرجها ابو حامد
الغزالي رحمه الله في كتاب المقصد الاسنى والحمد لله رب
العالمين وذلك بزاوية الامام ابي حامد بشمالي جامع دمشق
في شهر رمضان سنة احدى وعشرين وستمائة اسعافا
لمن سالنا في ذلك وهو صاحبنا الفقيه الامام
شرف الدين ابو محمد عبد الواحد بن ابي بكر
بن سليمان الحموي نور الله بصيرته
ونفعنا واياه بما قصدناه
وصلى الله على سيدنا
محمد خاتم النبيين
وآله وصحبه اجمعين
وبالله التوفيق

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(ختام الكتاب)

نجز الغرض من الإملاء في هذا الفنّ، واقتصرنا فيه على الأسماء التي خرّجها أبو حامد الغزاليّ رحمه الله في كتاب "المقصد الأسنى" ﴿ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ [94] ﴾، وذلك بزاوية الإمام أبي حامد بشماليّ جامع دمشق في شهر رمضان إحدى وعشرين وستّمائة إسعافاً لمن سألنا في ذلك، وهو صاحبنا الفقيه الإمام شرف الدين أبو محمّد عبد الواحد بن أبي بكر بن سليمان الحمويّ نوّر الله بصيرته ونفعنا وإيّاه بما قصدناه، وصلّى الله على سيّدنا محمّد خاتم النبيّين وآله وصحبه أجمعين وسلّم وبالله التوفيق.

[94] (الأنعام : 45)

[٩٩] الاسم الصبور

التعلّق: افتقارك إليه سبحانه في أن لا يزيل عنك نعمةً من عافية في دينك ودنياك وآخرتك.

التحقّق: الصبور بنية مبالغة، هو الذي يُؤذَى كثيراً ويمسك عن الانتصار والانتقام، فإن كان قادراً فلحلمه: ﴿ إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ [92] ﴾، فلم ينتقم في حال أذيّتهم مع قدرته تعالى على ذلك.

التخلّق: الصبور من العباد من حبس نفسه عند إيذاء الخلق إيّاه عن الانتصار والمجازاة بالانتقام منهم، إن كان قادراً، أو الدعاء عليهم، بل يقول: "اللّهمّ اغفر لقومي فإنّهم لا يعلمون". فهذا هو التخلّق. ومن غير التخلّق الصبور من حبس على مشاقّ العبادات كإسباغ الوضوء على المكاره ومقاساة الأعداء في الله تعالى ومحاربته إيّاهم، ظاهراً وباطناً.

﴿ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ [93] ﴾.

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[92] (الأحزاب : 57)
[93] (الأحزاب : 4)

[٩٨] الاسم الرشيد

التعلّق : افتقارك إليه سبحانه في أن يرشدك إلى ما فيه سعادتك.

التحقّق : (الرشيد هو) المرشد إلى معالي الأمور. قال الله تعالى : ﴿ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ [91] ﴾.

التخلّق : الرشيد من العباد هو الذي قد عرف الأمور وحقّقها، فهو يعمل ما ينبغي لمّا ينبغي كما ينبغي ويترك ما ينبغي لمّا ينبغي كما ينبغي.

---

[91] (الأنبياء : 51)

[٩٧] الاسم الوارث

التعلّق : افتقارك إليه سبحانه في أن يوفّقك للاقتداء بسنّة نبيّه صلّى الله عليه وسلّم.

التحقّق : الوارث من ترجع الأملاك إليه بعد انتزاع أيدي الملاّك عنها بالموت، وسواء كان المنتزَع منه عند الوارث أو لا ﴿ إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ [85] ﴾.

التخلّق : الوارث من العباد من ورث الأنبياء في علومهم وأعمالهم وأحوالهم بعد انقلابهم إلى بارئهم : "العلماء ورثة الأنبياء"، ﴿ تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا [86] ﴾، ﴿ تِلْكَ ٱلْجَنَّةُ ٱلَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا [87] ﴾. مقامات الكفّار منها "حين دخلوا النار فلم يخرجوا منها"، وفي الدنيا ﴿ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ [88] ﴾. ورث الصالح من الأرض طاعتها: ﴿ قَالَتَآ أَتَيْنَا طَآئِعِينَ [89] ﴾ و﴿ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ [90] ﴾.

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[85] (مريم : 40)
[86] (الأعراف : 43)
[87] (مريم : 63)
[88] (البقرة : 16)
[89] (فصلت : 11)
[90] (الأعراف : 128)

[٩٦] الاسم الباقي

التعلّق : افتقارك إليه سبحانه في أن يجعلك ممّن استمرّت حالاته على أسباب السعادة والنجاة من كلّ مكروه.

التحقّق : الباقي، على الحقيقة، من كان بقاؤه لنفسه فلا يجوز عليه العدم.

التخلّق : الباقي من العباد من بقي في عبوديّته مع الله تعالى دائماً سالم الذات لا يتحرّج بشيء من الربوبيّة، كما أنّ الحقّ باقٍ في ربوبيّته لا ينبغي أن يكون عبداً كذلك العبد ينبغي أن يكون باقياً في عبوديّته عند نفسه مستصحب الحال فيها لا ينبغي أن يكون ربًّا بوجه من الوجوه ولا بنسبة من النسب. قال بعضهم : "العارف مسوّد الوجه في الدنيا والآخرة" (وهذا) مذكور في "كتاب البياض والسواد"، والوجه هنا حقيقته وذاته وعينه.

[٩٥] الاسم البديع

التعلّق : افتقارك إليه سبحانه في نفي المماثلة في علوّ المقام عند الله تعالى في جنسك.

التحقّق : قد يكون البديع من لا مِثل له، وقد يكون البديع المبدع شيئاً لم يُسبَق إليه في علمه.

التخلّق : بما يعطي السعادة من هذا الاسم "من سنّ سنّةً حسنةً فله أجرها وأجر من عمل بها"، ﴿ وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا [83] ﴾، أي أنشؤوها ابتداءً، ﴿ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا [84] ﴾ مع أنّها لم تكن عن الوحي المنـــزّل المعهود الحكميّ.

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[83] (الحديد : 27)
[84] (الحديد : 27)

[٩٤] الاسم الهادي

التعلّق : افتقارك إليه سبحانه في الهداية من عنده فيما يُوصَل إليه ممّا فيه سعادتك.

التحقّق : الهدى البيان والهادي المبيّن طريق السعادة من طريق الشقاوة وطريق المنافع من طريق المضارّ، في العلوم والأعمال والأحوال.

التخلّق : المبلّغ من العباد بيان الحقّ بهذه الطرق فهو هاديهم بلسان الحقّ : ﴿ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ [82] ﴾. "إنّ الله قال على لسان عبده : سمع الله لمن حمده" في الصلاة، وهو خبر صحيح.

[82] (التوبة : 6)

[٩٣] الاسم النور

التعلّق: افتقارك إليه سبحانه أن يجعلك نوراً يُهتدَى بك.

التحقّق: النور هو الذي يأنف لذاته، وينفر من أن يُنسَب إليه ما لا يليق به ولا تقتضيه ذاته، ولذلك قال: ﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ[81]﴾، فجعله من أكبر الكبائر إذ النور في اللغة هو النفور، ولّما كان منفّراً للظلمة سُمّي نوراً، يُقال: "نارت الغزالة إذا نفرت من الصائد"، ولّما ظهرت الأشياء لأعين البصائر والأبصار بالنور، وكان أصل ظهور الأشياء في أعيانها وجوده سبحانه، سمّى نفسه نوراً توصيلاً.

التخلّق: من نفرت عنه الأشياء كلّها خوفاً على نفسها أن تُلحَق بالعدم أو العمى أو الغشي كان اسم النور بالذي نُفر عنه أولى.

قال عليه الصلاة والسلام: "اللّهمّ اجعلني كلّي نوراً"، فجعله معصوماً يُقتدَى به ويُهتدَى.

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[81] (النساء: 48)

[٩١-٩٢] الاسم الضارّ النافع

التعلّق: افتقارك إليه سبحانه في دفع ما يضرّك في دينك ودنياك وآخرتك، وإعطاء ما ينفعك في دينك ودنياك وآخرتك، حسًّا ومعنًى.

التحقّق: الضّار معطي الضرر الذي هو الألم خاصّةً وأسبابه، سواء كان سببه مستلذًّا أو غير مستلذّ؛ والنافع معطي النفع الذي هو اللذّة وأسبابه، سواء كان ذلك السبب ملائماً أو غير ملائم حسًّا ومعنًى.

التخلّق: الضارّ من عباد الله الصالحين من أضرّ من أجل الله تعالى إيثاراً لجناب الله تعالى، والنافع من نفع عباد الله تعالى وكلّ منتفع بما أمكنه ممّا لا يتعدّى في ذلك حدّاً مشروعاً، حسًّا ومعنًى.

[٩٠] الاسم المانع

التعلّق: افتقارك إليه سبحانه في أن يرزقك الذبّ عن دينه وحمايته ممّا يؤدّي إلى إفساده.

التحقّق: جميع الممكنات متوجّهة بذاتها إلى الوجود في حال عدمها وإلى عدمها في حال وجودها، فمن منع من إيجادها أو إعدامها فهو مانع؛ غير أنّ لفظة المانع أكثر ما تُطلَق فيمن يمنع وقوع المفسدة والشرور.

التخلّق: من منع نفسه بحمى الله تعالى ومنع نفسه من قيام ما لا يرضي الله تعالى به ومنع غيره أيضاً فهو المانع تخلّقاً، لا من منع المنافع على اختلافها فإنّ ذلك بخل. فكلّ من منع من أهل هذا الطريق منفعةً فإنّما منعها لمصلحة يراها، فهو حكيم.

[٨٨-٨٩] الاسم الغنيّ المغني

التعلّق : افتقارك إليه سبحانه أن يشغلك به عن سؤاله، لا ليعطيك؛ وافتقارك إليه أيضاً إذا ردّك إليك أن تفيض على غيرك ممّا أعطاك من هذين الاسمين فتستغني وتغني.

التحقّق : الغنيّ من كان غنيّاً بذاته لا بغيره، والمغني من أغنى غيره بحيث أن لا تقوم به حاجةً إليه تشغله، أو لا يعيّن حاجة لعلمه بأنّ بيده المصالح.

التخلّق : إذا حصّل العبد من الغنى بربّه بحيث يشغله ذكره عن مسألته عظمةً وجلالاً، ولا يخطر له خاطر في حاجة لغيبته عن نفسه بربّه، فيكون غنيًّا. وإذا أكسب غيره بحسن تربيته إيّاه ونفوذ همّته هذا الوصف الذي اتّصف به، كان مغنياً.

[٨٧] الاسم الجامع

التعلّق : افتقارك إليه سبحانه في أن يجمعك عليه فإنّك عبد آبق شارد.

التحقّق : الجامع، على الحقيقة، من جمع الصفات العلى والأسماء الحسنى في ذاته مع نسبة الوحدة له من جميع الوجوه، والجامع أيضاً من إذا جمع لا يقدر غيره على تفريق ذلك الجمع. إنّ الله ﴿ جَامِعِ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ [78] ﴾، ﴿ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ [79] ﴾، ﴿ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ [80] ﴾.

التخلّق : المتخلّق من العباد بهذا الاسم من تخلّق بالأخلاق الإلهيّة أجمعها التي وصل إليها علمه، وجمع مكارم الأخلاق، وجمع عباد الله على طاعة الله تعالى.

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[78] (آل عمران : 9)
[79] (المائدة : 109)
[80] (ق : 44)

[٨٦] الاسم المقسط

التعلّق : افتقارك إليه في أن يجعلك ممّن عدل في أحكامه.

التحقّق : المقسط هو الذي يأخذ للمظلوم من الظالم في نفسه وفي غيره إلاّ أن يعفو المظلوم، وأسماء العفو كثيرة.

التخلّق : على هذا الحدّ.

[٨٥] الاسم المتعالي

التعلّق: افتقارك إليه سبحانه أن يرزقك التواضع فإنّه "من تواضع لله رفعه الله".

التحقّق: المتعالي هو الذي إذا نسبت إليه أمراً ممّا يقتضي التنزيه كان حقًّا وتعالى إلى أمر آخر لم يبلغه علمك، فكيف إذا تنسب إليه ما لا يليق به وليس العليّ كذلك. تعالى الله عمّا يقول الظالمون علوّاً كبيراً.

التخلّق: المتعالي من العباد من إذا قامت به صفة محمودة يتعالى عن الوقوف معها إلى ما هو أعلى منها، لعلمه أنّ عند ربّه ما هو أعلى من ذلك، هكذا دائماً. ﴿ وَقُل رَّبِّ زِدْنِى عِلْمًا [77] ﴾ فقد طلب فوق ما حصل له.

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[77] (طه : 114)

[٨٤] الاسم الوالي

التعلّق : افتقارك إليه سبحانه في إجراء العدل وإسباغ الفضل على من جعل أمره تحت ولايتك.

التحقّق : الوالي من وُلّي أمور الخلق كلّهم و لم يل أمره في خلقه غيره : ﴿كُل يَوْمٍ هُوَ فِي شَأْنٍ[76]﴾ ؛ ويندرج في هذا الاسم استعمال جميع الأسماء المتعلّقة بالكون.

التخلّق : الوالي من العباد من ولاّه الحقّ أمر نفسه وأمر غيره، فأسبغ عليهم فضله، وأقام فيه وفيهم عدله، فحينئذ يكون متخلّقاً بهذا الاسم. فإن جار فهو والٍ ولكن غير متخلّق، وهكذا كلّ اسم. فإنّ الغرض من التخلّق بهذه الأسماء (هو) أن تُنسَب إليك على حدّ ما نُسبَت إلى الحقّ، ولكن من الوجه الذي يليق بك.

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[76] (الرحمن : 29)

[٨٣] الاسم ذو الجلال والإكرام

هذا بلغة حِمْيَر.

التعلّق: افتقارك إليه سبحانه أن يجعلك محلاً لتعظيمه وإكرامه.

التحقّق: ذو الجلال ذو العظمة أن تُدرَك حقيقته، وذو الإكرام أن يتجلّى لعباده حتّى يرَوْه كما يرَوْن الشمس بالظهيرة ليس دونها سحاب. "ذو" بمعنى "الذي" أي الذي الجلال والإكرام من صفته؛ بلغة طيّئ (يُقال): "وبئر ذو حفرت وذو طويت".

التخلّق: تحصيل هاتين الصفتين فيك حتّى تكون جليلاً على الوجهين: ذو جلال من حيث حقيقتك وعبوديّتك فإنّك عبد حقير فقير وذو عظمة بربّك حيث جعلك مقصوداً وقرن معرفة نفسك بمعرفته فيعظم الدليل لعظم المدلول. وذو إكرام أيضاً به سبحانه لأنّه أمرك بأن تكرم أسماءه وكلامه وذاته بالتنزيه عمّا لا يجوز عليها وعمّا يجوز على المرقوم منها حيث هي دلالة عليها من حصول وصول النجاسات الحُكميّة والعينيّة إليها، وأن تكرم من خلقه من أمرك بإكرامه، وجوباً وندباً. فأنت ذو الجلال والإكرام على قدرك، وهكذا في كلّ اسم تخلّقت به.

[٨٢] الاسم مالك الملك

التعلّق : افتقارك إليه سبحانه في أن يشغلك بعبوديّتك في ربوبيّته عمّا ملّكك.

التحقّق : مالك الملك، على الحقيقة، من لا يُتصوَّر في حقّ ملكه عتق ولا حرّيّة، ولا تقوم لملكه عليه حجّة بوجه من الوجوه فيصير المالك مملوكاً لتلك الحجّة : ﴿ قُل فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ [75] ﴾.

التخلّق : إذا ملك العبد نفسه بربّه لم تقم لنفسه عليه حجّة ولا اتّصف(ـــت) بالحرّيّة عنه يوماً ما، لأنّ الشيء لا يخرج عن نفسه، فبهذا القدر يصحّ أن يكون مالك الملك.

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[75] (الأنعام : 149)

[٨١] الاسم الرؤوف

التعلّق : افتقارك إليه سبحانه أن يجعل في قلبك رأفةً ورحمةً بنفسك وغيرك.

التحقّق : الرأفة وإن كانت مثل الرحمة فإنّ لها وجهاً إلى الإصلاح.

التخلّق : إذا عرض العبد نفسه إلى المصالح المطلوبة منه، وإن كانت شاقّةً في الوقت، فإنّه قد رأف بها؛ ولذا قال تعالى : ﴿ وَلَا تَأۡخُذۡكُم بِهِمَا رَأۡفَةٞ فِي دِينِ ٱللَّهِ [74] ﴾ أي شفقة طبيعيّة تؤدّيك إلى تعطيل الحدّ أو نقصه.

[74] (النور : 2)

[٨٠] الاسم العفوّ

التعلّق : افتقارك إليه سبحانه في أن يعفو عنك، فإنّه عفوّ يحبّ العفو.

التحقّق : العفوّ من كثر إحسانه وقلّت مؤاخذته.

التخلّق : على هذا الحدّ ولكن بشرط الجرائم لا بدّ من ذلك لا الإحسان المبتدأ ؛ وهذا الاسم من الأضداد : ﴿ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا [73] ﴾، وقد لا يُؤاخَذ بها من هذا الاسم وأخواته.

[73] (الأنعام : 160)

[٧٩] الاسم المنتقم

التعلّق: افتقارك إليه سبحانه في أن يعصمك من نقمه وإن كانت مستلذّةً.

التحقّق: المنتقم الذي يآخذ بالذنب فلا يعفو ولا يصفح.

التخلّق: إقامة الحدود من العباد على الوجه المشروع على الإطلاق من مؤمن وكافر.

[٧٨] الاسم التوّاب

التعلّق : افتقارك إليه في كلّ حال.

التحقّق : التوّاب الرجّاع عن كلّ حال إلى كلّ حال أو إلى الترك وهو عدم.

التخلّق : التوّاب من العباد الذي يرجع عن نفسه وعن غيره إلى ربّه في كلّ حال.

[٧٧] الاسم البرّ

التعلّق : افتقارك إليه سبحانه في أن يجعلك ممّن أحسن عبادته على الوجه الثاني.

التحقّق : المحسن من أنعم على المشاهدة. والإيجاد للأعيان من أكبر الإحسان، ولا يكون إلاّ عن مشاهدة. ويتأيّد قول القائل "إنّ للأشياء أعياناً ثابتةً حال عدمها".

التخلّق : من عمّ إحسانه المحتاج وغير المحتاج حسّاً ومعنًى وسواء كان عن طلب أو غير طلب (فهو برّ). فإن كان (إحسانه) عن طلب فالمحسن ذو إحسانين : إحسان بقبول السؤال وإحسان بإعطاء المسؤول فيه.

العبد مُطالَب بإقامة الفرض؛ العبد مُنعِم بالنوافل على نفسه. فهذا حظّه من الاسم البرّ.

[٧٥-٧٦] الاسم الظاهر الباطن

التعلّق: افتقارك إليه سبحانه في أن يظهرك في المواطن التي يرتضيها ويسترك في المواطن التي لا يرتضيها.

التحقّق: الظاهر بآثاره وأفعاله، الباطن بذاته؛ الظاهر بألوهيّته، الباطن بحقيقته.

التخلّق: الظاهر بالأفعال الحميدة لربّه، الباطن عن الصفات المذمومة أن تقوم به. الحقّ سبحانه لا يبطن عن نفسه وهو ظاهر لذاته؛ وهل الموجودات تتّصف بالباطن في حال عدمها أو هي مشهودة له سبحانه على مذهب من يقول بأنّ لها أعياناً ثابتةً حال عدمها، وعلى مذهب من يقول إنّ الوجود للرؤية ليس علّةً، وعلى مذهب من يقول إنّ العلم تصوّر المعلوم.

[٧٣-٧٤] الاسم الأوّل الآخر

التعلّق: افتقارك إليه سبحانه أن يجعلك أوّلاً في التقدّم إلى الطاعات وآخراً في الانفصال عنها إذا كانت محدودةً بمكان أو زمان أو هيئة كالدخول إلى المسجد والخروج منه والتهجير والانتشار.

التحقّق: الأوّل المقصود هنا الذي لا مُفتتَح لوجوده، والآخر هو الذي لا نهاية لوجوده. وليس ثَمّة موجود يوصف بالضدّين من وجه واحد إلاّ الحقّ تعالى.

قيل لأبي سعيد الخرّاز: بِمَ عرفتَ الله تعالى؟ قال: بجمعه بين الضدّين. ثمّ تلا: ﴿هُوَ ٱلْأَوَّلُ وَٱلْأَاخِرُ وَٱلظَّـٰهِرُ وَٱلْبَاطِنُ[72]﴾.

التخلّق: "من عرف نفسه عرف ربّه"، فصحّت الأوّليّة للعبد في المعرفة لأنّه الدليل، وصحّت الآخريّة للحقّ فإنّه المدلول، وصحّت الأوّليّة للحقّ في الوجود فإنّه الموجد، وصحّت الآخريّة للعبد في الوجود لأنّه الموجود، فهو الأوّل والآخر.

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[72] (الحديد: 3)

[٧١-٧٢] الاسم المقدّم المؤخر

التعلّق: افتقارك إليهما في أن يجعلك من السابقين المقرّبين وأن يعصمك من التأخّر عن هذه المسابقة والتقريب.

التحقّق: المقدّم المؤخّر من قدّم نفسه أو غيره إلى أمر ما وأخّر نفسه أو غيره عن أمر ما.

التخلّق: إذا قدّم الإنسان من أمره الحقّ بتقديمه من ذاته أو غيره فهو المقدّم، وإذا أخّر من أمره الحقّ بتأخيره فهو المؤخّر.

[٧٠] الاسم المقتدر

التعلّق : افتقارك إليه سبحانه في استعمالك فيما أمِرت به.

التحقّق : المقتدر لا يكون له إلاّ حالة الإيجاد للمكوّنات، وبهذا ينفصل عن القادر كالمكتسب حال الكسب.

التخلّق : من شرط هذا الاسم في المتخلّق وجود الفعل كما ذكرنا من غير مانع للتمكّن الذي حصل له من الاسم القادر. فمن شرطه في هذا الاسم ظهور الفعل ولا بدّ من جهة الحقيقة، وإن أطلِق عليه من غير ظهور الفعل فهو مجاز.

[٦٩] الاسم القادر

التعلّق : افتقارك إليه سبحانه أن يرزقك التمكّن بما أمرك الله تعالى من الأفعال.

التحقّق : القادر هو الذي إذا شاء فعل من غير مانع ولا دافع.

التخلّق : إذا كانت يد العبد يد الحقّ تعالى فهو التمكّن المطلوب من التخلّق : ﴿ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ [70] ﴾ ؛ يقول الله تعالى : "فإذا أحببته كنت سمعه الذي يسمع به وفيه ويده التي يبطش بها" الحديث، ومن بطش بحقّ فلا مانع له ولا دافع ؛ ﴿ فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى [71] ﴾، ولا يُشترَط في هذا الاسم إيجاد الفعل لكن يُشترَط فيه التمكّن منه إذا شاء بغير مانع.

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[70] (الفتح : 10)
[71] (المائدة : 110)

[٦٨] الاسم الصمد

التعلّق: افتقارك إليه في أن يجعل من الفرج بيدك حتّى تكون ملجأ لكلّ وارد من الحقّ تعالى ومن الخلق وأن تكون في حال تركيبك من الطهارة على ما كنت عليه قبل وجودك.

التحقّق: الصمد، على الحقيقة، الذي يُلجَأ إليه في جميع الأمور دقيقها وجليلها معلومها ومجهولها.

التخلّق: إذا اكتسب الإنسان بتخلّقه الخُلق الإلهيّ واتّصف بمكارم الأخلاق وكان موضع نظر الحقّ من العالم لجأت إليه النفوس كلّها لتحقّقها بحصول أغراضها وإرادتها، علواً وسفلاً حقًّا وخلقاً. وليس من شرطه أن يكون (المتخلّق بهذا الاسم) معلوماً في عالم التركيب. ﴿وَأَقْرَضُواْ ٱللَّهَ قَرْضًا حَسَنًا [68]﴾ ﴿فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ [69]﴾. هو حضرة ظهور آثار الأسماء.

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[68] (الحديد : 18)
[69] (طه : 14)

[٦٧] الاسم الواحد

التعلّق: افتقارك إليه سبحانه في أن يجعلك وحيد وقتك في همّك به وفي همّتك.

التحقّق: الواحد على الحقيقة هو الذي يتّصف بالوحدة من جميع الوجوه ولا يقبل الكثرة بوجه من الوجوه، وهذه مسألة كبيرة فيها للعلماء كلام كثير.

التخلّق: "إذا بُويع لخليفتين فاقتلوا الآخر منهما"، فينبغي للعبد أن يستعدّ بالتوجّه الكلّيّ إلى جانب الحقّ تعالى، والتخلّق بما في الوسع الإمكانيّ بالأخلاق الإلهيّة، ليحصل له رتبة القطبيّة، ليكون واحد الزمان في وقته لا يشاركه فيها أحد، إذ لا بدّ في كلّ زمان من واحد لا ثاني له، وهذا مقام مكتسب.

[٦٦] الاسم الماجد

التعلّق : افتقارك إليه سبحانه في إعطاء شرف ما من غير تعيين.

التحقّق : نسبة الشرف على الجملة إليه من غير تفصيل.

التخلّق : كذلك أيضاً نسبة الشرف بما يقوم به من الأوصاف الشريفة من حيث الجملة. والمجيد بنية مبالغة بها يقع التفصيل لهذا الشرف الجمليّ، فيُقال شريف من حيث كذا ومن حيث كذا إلى ما لا يتناهى.

[٦٥] الاسم الواجد

التعلّق : افتقارك إليه سبحانه في أن يهبك حالاً عدم تعيين حاجة.

التحقّق : الواجد من لا يعوزه شيء البتّة، وهو أقصى مراتب الواجدين.

التخلّق : إذا حصل العبد في مقام لا يعوزه شيء ولا يحتاج إلى شيء، لمعرفته ذوقاً أنّ كلّ شيء فيه صلاحه وبقاؤه معيّن عند الحقّ مدّخر له عندما اتّخذه وكيلاً، فإنّ الشخص إذا علم أنّ وكيله قد ادّخر له في بيته جميع ما يحتاج إليه في جميع سنته فهو واجد لكلّ شيء يحتاج إليه في سنته، والسنة في حقّ العبد المتخلّق وفي حقّ الحقّ عبارة عن الأبد الذي لا نهاية لبقائه، فقد صحّ له اسم الواجد.

[٦٤] الاسم القيّوم

التعلّق : افتقارك إليه سبحانه في أن يرزقك المعونة فيما أمرك به من القيام على من كُلّفت القيام به.

التحقّق : القيّوم، على الحقيقة، هو الذي يقوم بنفسه ويقوم به كلّ من سواه على جهة الافتقار إليه في ذاته ولوازمها.

التخلّق : ﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ﴾[67]، فمن قام من العباد بحاجات من استند إليه وكثر ذلك منه فهو قيّوم.

[67] (النساء : 34)

[٦٣] الاسم الحيّ

التعلّق : افتقارك إليه سبحانه في اتّصال حياتك بالحياة الآخرة. قال الله تعالى : ﴿ وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ [65] ﴾ وقال تعالى : ﴿ بَل أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ [66] ﴾.

التحقّق : الحيّ من كانت حياته لنفسه غير مستفادة من غيره. وتحت هذا مسألة كبيرة بين نفاة الصفات ومثبتيها أعياناً زائدةً، ليس هذا موضعها.

التخلّق : قال رسول الله صلّى الله عليه وسلّم : "أمّا أهل النار، الذين هم أهلها، (إنّهم) لا يموتون فيها ولا يحيون" خرّجه مسلم.

الحيّ من العباد من حيي سرّه بنور الله وقلبه بذكر الله وجوارحه بطاعة الله، ومن اتّصف بهذه الحياة كانت له الحياة الدائمة في دار السعادة التي نفاها الحقّ عن الأشقياء.

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[65] (الزمر : 68)
[66] (آل عمران : 169)

[٦٢] الاسم المميت

التعلّق : افتقارك إليه سبحانه في أن يعصمك من أن تكون ممّن أمات قلبه بالغفلة عن ذكر الله وما في ضمنه.

التحقّق : مزيل الحياة ممّن قامت به. واختلفوا في الحيّ قبل وجود الحياة فيه، هل يُسمَّى ميّتاً أو لا ؟ ﴿ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ [62] ﴾، و لم تتقدّمهم حياة.

التخلّق : ﴿ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا [63] ﴾، ﴿ قُل يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ [64] ﴾، ومن أمات ما كان حيّاً من البدع والضلالات لا شكَّ أنّه مميت ولكن بنسبة سعاديّة، إذ يلزم هذا في النقيض.

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[62] (البقرة : 28)
[63] (المائدة : 32)
[64] (السجدة : 11)

[٦١] الاسم المحيي

التعلّق : افتقارك إليه سبحانه في إحياء قلبك بحياة العلم وإحياء جوارحك بحياة الطاعات.

التحقّق : المحيي من أعطى الحياة لكلّ موجود حتّى سبّح بحمده. فمن ظهرت حياته سُمّي حيًّا، ومن بطنت حياته فلا بدّ أن يكون نامياً أو غير نامٍ، فإن كان نامياً فقد يُسمَّى حيًّا، وإن كان غير نامٍ سُمّي جماداً ؛ هذا المستقرّ عند أهل الكشف. وأمّا الحقّ سبحانه فإنّه قال تعالى وتقدّس : ﴿ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ [57] ﴾، ﴿ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ [58] ﴾، ﴿ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ [59] ﴾ الآية. وقال تعالى للسماوات والأرض : ﴿ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ [60] ﴾، وأهل الكشف من ملك ونبيّ ووليّ عاينوا قيام الحياة بالجمادات.

التخلّق : من أحيا أرضاً ميتةً ﴿ وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا [61] ﴾، ومن اشتغل بالفكر والاستبصار فقد أحيا نفسه أيضاً، وقد استحقّ أن يُسمَّى باسم المحيي.

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[57] (الإسراء : 44)
[58] (النور : 41)
[59] (الحج : 18)
[60] (فصلت : 11)
[61] (المائدة : 32)

[٦٠] الاسم المعيد

التعلّق: افتقارك إليه سبحانه في المداومة على ما أمرك بفعله من العبادات وإن كان ليس عيّنها.

التحقّق: الإعادة ردّ الشيء إلى الحالة التي فارقها، وهي مسألة خلاف. والتحقيق أنّها مثلها لا عينها وعينها لا مثلها من وجهين مختلفين؛ فالمدبّر يُعاد إلى تدبيره والمدبّر لا يلزم أن يكون بعينه ﴿كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا [56]﴾.

التخلّق: إحداث الفعل على صورة ما مضى يُسمَّى إعادةً وإن لم يكن عينه لشبهه في الصورة. ومن التخلّق إعادة الفعل، الذي أنشأه فيك ونسبه إليك، عليه سبحانه؛ وهو روح العبادة حيث لم تغب عنك مشاهدة الحقّ في هذه العبادة.

[56] (النساء: 56)

[٥٩] الاسم المبدئ

التعلّق : افتقارك إليه سبحانه في إخلاص النيّة فيما تظهره من الأعمال وتنشئه على طريق القربة إلى الله تعالى.

التحقّق : إبداء الأشياء ابتداءً في أعيانها وإبداء إظهارها وإن كانت ظاهرةً له أو لنفسها. وتتعرّض هنا مسألة بين طائفتين كبيرتين وهي : هل للأشياء عين ثابتة في العدم أم لا ؟ واشتركا مع هذا الخلاف في أنّه مبدأ لوجودها وهو المقصود.

التخلّق : يظهر بما يخترعه العبد من الأفعال في نفسه وعلى يده ممّا لم يُسبَق إليه في علمه أو في نفس الأمر، ومنه "من سنّ سنّةً حسنةً" فقد أبِيح له إنشاء العبادات على حال مخصوص معيّن.

[٥٨] الاسم المحصي

التعلّق: افتقارك إليه سبحانه في إحصاء ما أنت عليه ممّا أمرك الحقّ به من حفظه.

التحقّق: المحصي على الحقيقة هو المحيط بحقيقة المحصى، عدماً كان أو وجوداً.

التخلّق: المحصي من العباد من مكّنه الله تعالى ممّا سأله في تعلّق هذا الاسم.

[٥٧] الاسم الحميد

التعلّق : افتقارك إليه سبحانه في أن يجعلك محموداً من جميع الوجوه.

التحقّق : الحميد هو الذي له عواقب الثناء، وهو المثنى عليه بأفعاله وبما يكون منه وبما هو عليه، هذا إذا كان بمعنى اسم المفعول ؛ والذي له من نسبة الفاعليّة فيكون مثنياً على نفسه بما هو عليه، وعلى غيره بما يكون منه تعالى وهذا غاية الكرم : أن يعطيك ويثني عليك بما أعطاك.

التخلّق : المحمود من العباد (هو) الذي له عواقب الثناء أي تبقى له إلى عاقبته : ﴿ وَٱلْعَـٰقِبَةُ لِلْمُتَّقِينَ [54] ﴾، ﴿ وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْـَٔاخِرِينَ [55] ﴾.

وأشرف الحمد وأتمّه حمد الحمد وحمد الحامد إذا كان الحامد الحقّ تعالى. فإنّ الشرف كلّه في من شرّفه الحقّ بالثناء عليه :

"وَلَوْ سَكَتُوا أَثْنَتْ عَلَيْكَ الْحَقَائِبُ"

وقال الآخر (شعر) :

"شَهِدَتْ بِمَفْخَرِكَ السَّمَوَاتُ الْعُلَى وَتَنَزَّلَ الْقُرْآنُ فِيكَ مَدِيحاً"

وحمد الحمد الذي نبّه عليه بعض السادة، وهو أبو الحكم ابن برّجان، (هو) الحمد لله حمداً يوافي هو نفسه.

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[54] (الأعراف : 128)

[55] (الشعراء : 84)

[٥٦] الاسم الوليّ

التعلّق : افتقارك إليه في أن يجعلك من أوليائه.

التحقّق : الناصر من كونه محبًّا وإذا كان هذا فهو الذي يتولّى عباده الصالحين بأمور خاصّة، فيتخصّص بها المولّى عليه فيُسمَّى وليًّا. وقد جعل الله تعالى هذه اللفظة لعباده المختصّين به، فسمّاهم أولياء الله تعالى، وهم الذين أحبّهم الله تعالى، واصطفاهم ونصرهم: باطناً حقًّا، وظاهراً قد يكون ولا يكون.

التخلّق : ﴿ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ [50] ﴾، ﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ [51] ﴾، وهنا سرّ فابحث عليه في ظهور الأعداء على المؤمنين وغلبتهم إيّاهم، والله يفتح عين بصيرتك وقد نبّه على ذلك بقوله تعالى : ﴿ ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ [52] ﴾ الآية، وكذلك ﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ [53] ﴾.

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[50] (المائدة : 56)
[51] (الروم : 47)
[52] (الروم : 41)
[53] (الإسراء : 23)

[٥٥] الاسم المتين

التعلّق : افتقارك إليه سبحانه في الحفظ والعصمة عن تأثير شيء فيك، منك أو من غيرك.

التحقّق : المتين في قوّته هو الذي لا يتأثّر بشيء في نفسه ولا يؤثّر فيه شيء بهمّته وفعله، إذ المتانة مقام أحمى.

التخلّق : المتين من العباد الصلب في دينه الذي لا يؤثّر فيه الأهواء، ولا يتأثّر في نفسه بما تتجلّى له به الحقيقة برؤية الحقّ في الأشياء ولا سيّمَا في موقف السواء. فمن حصل في هذا المقام فهو المتين ؛ فمن كونه قويًّا يؤثّر ومن كونه متيناً لا يتأثّر.

[٥٤] الاسم القويّ

التعلّق : افتقارك إليه سبحانه في ظهورك على من قاومك فيما تريد أن تفعله، ممّا أمرته به فيمانع في ذلك.

التحقّق : القويّ على الحقيقة من لا يُغالَب ولا يُقاوَم وأن يكون تحت قوّته كلّ ما سواه.

التخلّق : القويّ من أعطاه الله تعالى القوّة على حمل ما كُلّف من أثقال العبادات، حسًّا ومعنًى. وعن هذا الاسم تكون الانفعالات عن هذا الشخص بهمتّه، وتنفعل له أجرام العالم، علوها وسفلها. وشأن هذا الاسم عجيب وأمره عظيم : "ليس الشديد بالصرعة وإنّما الشديد الذي يملك نفسه عند الغضب". قالت الملائكة في حديث طويل : "يا ربّ هل خلقت شيئاً أشدّ من الريح ؟ قال : نعم، المؤمن يتصدّق بيمينه فيخفيها عن شماله".

[٥٣] الاسم الوكيل

التعلّق : افتقارك إليه أن يوفّقك أن تتّخذه وكيلاً.

التحقّق : الوكالة مطلقة ومقيّدة ودوريّة وهي اسم مفعول تحتاج إلى جعل جاعل. ولّما فطر الله تعالى العباد وجعلهم خلف حجاب الأغيار والنظر إلى الأسباب خاطبهم من خلف هذا الحجاب أن يتّخذوه وكيلاً في مصالحهم. ومن عموم الوكالة أن يُفوَّض إليه أن يوكّل من شاء. فوكّل الأنبياء صلوات الله عليهم في التعريف بأسباب المصالح والسعادة وتعيينها، وأنّ الرشد في استعمالها والسفه في إهمالها. فقال تعالى : ﴿ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا [46] ﴾، وقال تعالى : ﴿ أَلَّا تَتَّخِذُواْ مِن دُونِي وَكِيلٗا [47] ﴾ يعني الأسباب التي احتجب بها وخاطبك من خلفها : ﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحۡيًا أَوۡ مِن وَرَآيِٕ حِجَابٍ [48] ﴾.

التخلّق : ﴿ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسۡتَخۡلَفِينَ فِيهِ [49] ﴾، فقد وكّلك فيما استخلفك فيه من أهل ومال وعمل وملك، وتعلّم أنّ للوكالة شروطاً إن لم يفِ بها الوكيل لم يصحّ تصرّفه، فإذا تصرّفت به وله وعنه كنت وكيلاً محموداً. فهذا الاسم من دون سائر الأسماء بعيد أن يُوجَد فيه معنى فاعل.

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[46] (المزمل : 9)
[47] (الإسراء : 2)
[48] (الشورى : 51)
[49] (الحديد : 7)

[٥٢] الاسم الحقّ

التعلّق : افتقارك إليه ألاّ تنطق إلاّ بحقّ ولا تمشي إلاّ بحقّ ولا تتحرّك ولا تسكن إلاّ بحقّ لحقّ.

التحقّق : الحقّ أقصى درجاته الواجب الوجود لذاته.

التخلّق : وقوفك على العلم الذي تعرف به أنّك واجب الوجود به لا بنفسك، وموضع الاشتراك (هو) الوجوب لا الوجود ؛ فالعبد إذن ليس بباطل من هذا الوجه، لأنّ الباطل هو العدم والألفاظ الدالّة عليه وجود فهي حقّ، وإن كان مدلولها لا شيء. وإنّما يُقال فيما سوى الله تعالى باطل، كما قال لبيد :

"أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللهَ بَاطِلُ وَكُلُّ نَعِيمٍ لاَ مَحَالَةَ زَائِلُ"

لّما كان وجود هذا الشيء مستفاداً فليس له من حيث ذاته إِلاّ العدم وقبول الوجود.

[٥١] الاسم الشهيد

التعلّق : افتقارك إليه في أن يرزقك مشاهدته حيث كانت، وأن يرزقك الحياء منه.

التحقّق : الشهيد هو الحاضر الذي يراك حين تقوم، والشهيد (هو) المشهود أيضاً لأنّ بنية "فعيل" تقتضي ذلك. فهو المشهود سبحانه في كلّ شيء وعند كلّ شيء وقبل كلّ شيء وبعد كلّ شيء على حسب طبقات القوم، وهو الشاهد على كلّ شيء مع كلّ شيء.

التخلّق : إذا عرفت أنّك مشهود له اجتهد "ألاّ يراك حيث نهاك ولا يفقدك حيث أمرك"، وإذا كنت شاهدا له لزمك الحياء منه، وقد جمعهما خبر واحد صحيح : "اعبد الله كأنّك تراه فإن لم تكن تراه فإنّه يراك".

[٥٠] الاسم الباعث

التعلّق : افتقارك إليه سبحانه في أن يرزقك الإفادة عن همّة مؤثّرة في المستفيد حالاً.

التحقّق : الباعث على الإطلاق من يبعث لا عن باعث حتّى لا يكون مبعوثاً لباعثه ؛ وذلك لا يكون إلاّ الله وحده. ويحتاج هذا الفصل إلى نظر وتحقيق يفكّر فيه من ينظر في كلامنا هذا.

التخلّق : لا يصحّ البعث المقصود هنا إلاّ بعد الموت، فإنّ الله تعالى يقول : ﴿ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولاً مِّنْهُمْ [45] ﴾ ؛ وهل يكون الموت عن حياة أو لا ؟ فيه نظر كلّ مولود يُولَد على الفطرة فهو حيّ، ثمّ يغلب عليه بهذا التركيب الطبيعيّ موت القلب بالجهل وموت الجوارح بالمخالفات، فإذا أحييته من هذا الموت بالعلم الشريف على ضروبه، وأحييته بالموافقة من موت المخالفة التي كان فيها عموماً، حسًّا ومعنًى، كنت باعثاً ولكن عن باعث لا بدّ من ذلك.

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[45] (الجمعة : 2)

[٤٩] الاسم المجيد

التعلّق: افتقارك إليه سبحانه في تشريف ذاتك بما أثنى عليه من الصفات.

التحقّق: الشريف (هو) من كان شرفه لذاته من حيث أنّها لا تشبّه الذوات ولا يجوز عليها ما يجوز على الممكنات، ومن كانت صفاته من الشرف بحيث لا يجوز عليها ما يجوز على الصفات الشريفة للممكنات، فهو أحقّ باسم المجيد على المبالغة.

التخلّق: الشرف للعبد، من اسمه المجيد، (هو) التخلّق بأخلاق الله على الإطلاق. فمن حصل بهذه المنزلة فهو مجيد على المبالغة في الممكن.

[٤٨] الاسم الودود

التعلّق : افتقارك إليه سبحانه في ثبات ودّه وودّ من أمر بودّه في نفسك.

التحقّق : الودّ (هو) الإقامة على المحبّة والثبات فيها، ﴿ وَٱلْجِبَالَ أَوْتَادًا [44] ﴾ ويُقال في الوتد "وَتَد" و"وَدّ" لإثباته وثباته ؛ والمحبّ من خلص حبّه وصفا، والودود من ثبت حبّه.

التخلّق : إذا ثبت حبّ الله عزّ وجلّ وحبّ من أمر بحبّه في قلب العبد على كلّ حال يطرأ من المحبوب، ممّا يوافق وممّا لا يوافق، سُمّي ودوداً.

[44] (النبأ : 7)

[٤٧] الاسم الحكيم

التعلّق: افتقارك إليه سبحانه أن يرزقك وضع الأشياء مواضعها وترتيب الأمور في محالّها وأزمانها وأمكنتها.

التحقّق: لهذا الاسم وجه إلى القضاء، وقد ذكرناه في الاسم "الحكم"، ووجه إلى الحكمة وهو ترتيب الأشياء في مواضعها ومعرفة المناسبات بين الأشياء.

التخلّق: فمن حصل له معرفة هذه الأشياء في العلوم والتعليم والأعمال، وأن يدعو الله بالاسم المناسب لحاجته على التخصيص، فقد تخلّق بهذا الاسم.

[٤٦] الاسم الواسع

التعلّق : افتقارك إليه سبحانه في أن يسعك كلّ شيء وأن تسعكَ رحمته المقيّدة وإن كان التقييد صفتنا لا صفته تعالى، ولكن يجب على الانسان أن يرغب فيما رغّبه الله تعالى فيه، فإنّه قال : ﴿ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ [43] ﴾، فقيَّدَهَا، فكأنّي سألت أن أكون من المتّقين.

التحقّق : الواسع على الحقيقة هو الذي يسع كلّ شيء ولا يسعه شيء.

(**التخلّق**) : إذا حصل العبد في مقام "ما وسعني أرضي ولا سمائي ووسعني قبل عبدي المؤمن" فقد تخلّق بهذا الاسم. قال أبو يزيد رضي الله عنه : "لو أنّ العرش وما حواه مائة ألف ألف مرّة إلى فوق ذلك في زاوية من زوايا قلب العارف ما أحسّ به".

ومن هذا الاسم يتحمّل الأذى والجفاء ويجد بها لكلّ شيء وجهاً إلى الحقّ.

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[43] (الأعراف : 156)

[٤٥] الاسم المجيب

التعلّق : افتقارك إليه سبحانه في قبول الدعاء، وأن يرزقك أن لا تدعوه بما نهاك أن تدعوه به وفيه.

التحقّق والتخلّق : جمعتهما آية ﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى [42] ﴾، وكما أنّك إذا دعوته تحبّ إجابته كذلك يريد إجابتك فيما دعاك إليه.

[42] (البقرة : 186)

[٤٤] الاسم الرقيب

التعلّق: افتقارك إليه سبحانه في طلب مراعاة حدوده من غير سهو.

التحقّق: الرقيب (هو) الذي لا يغفل عمّا يكون عليه أهل مملكته من حركاتهم وسكناتهم وحاجاتهم، فيعطي ويحصي.

التخلّق: من راقب في قلبه آثار ربّه ليفرّق بينها وبين آثار هواه وشيطانه، وراقب أيضًا ما يدخل عليه من خلل من خارج وما يظهر عنه من خلل من داخل، وراقب ما أمره الله تعالى من مراقبته من أهل وتبع له، فقد تخلّق باسمه الرقيب.

[٤٣] الاسم الكريم

التعلّق: افتقارك إليه سبحانه أن يهبك مكارم الأخلاق ويمنع عنك سفسافها.

التحقّق: الكريم في العطاء هو الذي لا يردّ سائلاً، وهو الذي له الصفات الحسنى بكلّ وجه.

التخلّق: إذا اتّصف الإنسان بمكارم الأخلاق واجتنب سفسافها فقد تخلّق. وإذا أخِذ هذا الاسم في العطاء فالكريم هو الذي يعطي بعد السؤال، والجواد (هو الذي يعطي) قبل السؤال، والسخيّ المعطي قدر الحاجة، والمؤْثر المعطي ما هو محتاج إليه وجوداً وتقديراً، والواهب المعطي لينعم، وهذا كلّه اصطلاح.

التخلّق : إذا انفرد العبد في نفسه مع الحقّ وكان معه حيث لا أين ولا حيث ولا فهم واستُهْلِكَ فيه حتّى يكون في ذلك المقام كما قال بعض العرفاء :

"ظَهَرْتَ لِمَنْ أَبْقَيْتَ بَعْـــدَ فَنَائِـــهِ فَكَانَ بِلاَ كَـــوْنٍ لِأَنَّـــكَ كُنْتَـــهُ"

وقال الآخر :

"فَلَوْ تُسْأَلُ الأَيَّامُ مَا اسْمِيَ مَا دَرَتْ وَأَيْنَ مَكَانِي مَا دَرَيْنَ مَكَانِـــــي"

وذلك من الوجه الذي له من ربّه في إيجاده وإبقائه لا من وجه سببه، فإذا حصل في هذا المقام فهو جليل. ومن هذا الاسم أيضًا كان النبيّ صلّى الله عليه وسلّم يمازح العجوز ويقول للصغير : "يا أبا عُمَيْر ما فعل النُغَيْر ؟"، ومن هذا الباب استطالة من استطال عليه من المشركين. ومن حصل في هذا المقام فهو جليل أيضاً.

[٤٢] الاسم الجليل

التعلّق : افتقارك إليه سبحانه في أن يهبك المقام الذي إن رام أحد الوصول إليك فيه لم يستطع ؛ وافتقارك أيضاً إلى أن يرزقك من التواضع إلى حدّ أن يتمكّن منك أصغر الموجودات وأحقرها بقدر وسع طاقته لطفاً منك ورحمةً به.

التحقّق : حقيقة هذا الاسم ﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ [38] ﴾، وحقيقته أيضاً نزوله إلى عباده "هل من تائب فأتوب عليه ؟ هل من داعٍ فأستجيب له ؟"، ﴿ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ [39] ﴾، ﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ [40] ﴾، "جعت فلم تطعمني وظمئت فلم تسقني ومرضت فلم تعدني" الحديث بكماله، وهو صحيح خرّجه مسلم.

ومن تحقّق هذا الاسم الحديث "كذّبني ابن آدم وشتمني ابن آدم"، ومنه قيل في الله ما قيل، وذلك لنزوله لعباده في قلوبهم منزلةً اجترؤوا عليه فيها وقالوا ﴿ يَدُ ٱللَّهِ مَغْلُولَةٌ [41] ﴾ وغير ذلك.

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[38] (الشورى : 11)
[39] (المجادلة : 7)
[40] (ق : 16)
[41] (المائدة :64)

[٤١] الاسم الحسيب

التعلّق: افتقارك إليه سبحانه في أن يعينك على محاسبة أنفاسك، وافتقارك إليه أيضًا في أن يرزقك كفايةً في القيام بما كلّفك حتّى يكون فيك اكتفاء بذلك.

التحقّق: الاسم الخبير من بعض وجوهه اللحوق بالاسم الحسيب، وقد يكون له تعلّق بالاسم الكافي: ﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ [36]﴾، ﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ [37]﴾، ووجوه الكفاية متعدّدة لا تنحصر.

التخلّق: إذا قام العبد بما كلّفه الحقّ القيام به فقد كفى المقوم عليه تدبير نفسه، وكذلك أيضاً إذا حاسب نفسه ظاهراً وباطناً في الخطرات والحركات بالنقد والتمحيص فهو حسيب بالمعنيين.

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[36] (الزمر: 36)
[37] (الطلاق: 3)

[٤٠] الاسم المقيت

التعلّق : افتقارك إليه في أن يهبك صفةً واحدةً تقابل بها أحوالاً مختلفةً لما فيها من القوّة.

التحقّق : المقيت معطي القوت وهو الرزق الخاصّ الذي تقوم به بنيتك بخلاف "الرزّاق" ؛ والمقيت هو مقدّر الأوقات والأقوات أي العالم بها.

التخلّق : أن يُقام العبد في إعطاء قدر الحاجة للمحتاج من غير مزيد، حسًّا ومعنًى ؛ وأن يكون عالماً بوقت ذلك وقدره.

[٣٩] الاسم الحفيظ

التعلّق : افتقارك إليه سبحانه في حفظ ذاتك وطلب التأييد في حفظ غيرك.

التحقّق : "الحفيظ" بنية مبالغة، وهو الحفيظ لذاته ولغيره ممّا يناقض صلاح المحفوظ حِساًّ ومعنًى. وما ثمّ من حصل في هذه المرتبة بحكم الذات لكنّه مقيّد بأمر واحد خاصّ إلاّ الخمسة من الأعداد وحدها، فإنّها تحفظ نفسها وتحفظ العشرين خاصّةً؛ والحفيظ على الإطلاق هو الله تعالى.

التخلّق : أن يُقام العبد في حفظ نفسه وفي حفظ غيره على حدّ ما أمِر به، وقد يحفظ بهمّته وإن لم يتعلّق به أمر؛ ومن التخلّق بهذا الاسم أن يغضب لله. نظم :

"إذاً لَقَامَ بِنَصْرِي مَعْشَرٌ خَشِنٌ عِنْدَ الحَفِيظَةِ إِنْ ذُو لُوثَةٍ لانَا"

[٣٨] الاسم الكبير

التعلّق: افتقارك إليه سبحانه في كمال ذاتك بتحلّيك بكبريائه في عالمك.

التحقّق: بنية "فعيل" لا تقتضي المفاضلة، فلا يكون فوقه أكبر منه. فالكبير من حاز درجة الكبرياء على الإطلاق بحسب ما تقتضيه ذاته.

التخلّق: تحلّي النفس بأوصاف الكمال كلّها التي في قوّة الكون أن يتّصف بها؛ فمن حصلت له فهو الكبير الذي لا أكبر منه في المخلوقات.

[٣٧] الاسم العليّ

التعلّق: افتقارك إليه سبحانه في تحصيل درجة في القربة منه ليس فوقها درجة ينالها سواك.

التحقّق: العليّ بنية مبالغة في العلوّ يكون له بها أقصاها بخلاف "الأعلى". فإذا نُسِبَ العليّ إلى ما دون أقصاها فما أنصف، وهذا سارٍ في جميع النسب التي يصحّ بها وصف العليّ بالعلوّ على كلّ موجود معنىً وحسّاً.

التخلّق: الحائز قصب السبق في معالي الأمور ومتعلّقات العلم ومكارم الأخلاق والغوص في دقائق الفهوم من البشر ينبغي أن يُسمَّى عليًّا.

[٣٦] الاسم الشكور

التعلّق : افتقارك إليه سبحانه أن لا يحجبك عن ملاحظة رؤيته فيما أنعم به عليك كما قال لـــموسى عليه السلام : "اشكرني حقّ الشكر. قال : (يا ربّ) وكيف أقدر على ذلك ؟ قال : إذا رأيت النعمة منّي فقد شكرتني حقّ الشكر".

التحقّق : بالشكر يُستخرَج المخزون من النعم الخفيّة في علمه وجوده سبحانه، و﴿ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ [33] ﴾، والشكر تعلّق بثناء خاصّ ليس يعمّ عموم الحمد، فإنّه الثناء عليه بما هو منه، ومنه الشكر، وهو موضع السرّ الذي غار الحقّ تعالى عليه، فأمر بستره، ﴿ وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ [34] ﴾ لأنّه سرّ إيجاد الأعيان الكامنة وسريان اللذّة السارية في جميع النشأة.

التخلّق : والتخلّق بهذا الاسم ظاهر لا خفاء فيه، ﴿ أَنِ ٱشْكُرْ لِي وَلِوَٰلِدَيْكَ إِلَيَّ ٱلْمَصِيرُ [35] ﴾ للسببيّة.

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[33] (إبراهيم : 7)
[34] (الأعراف : 22)
[35] (لقمان : 14)

[٣٥] الاسم الغفور

التعلّق : افتقارك إليه سبحانه في إسبال الستر مطلقًا بينك وبين ما يُتوقَّع وقوعه بك من الضرر على ما أجراه فيك ممّا تتعلّق به المذمّة حسّاً ومعنًى.

التحقّق : هو بنية مبالغة في تحقّق المنعوت بها. (قيل في) شعر :

"ضَرُوبٌ بِنَصْلِ السَّيْفِ سُوقَ سِمَانِهَا إذَا عَـــدِمُوا زَاداً فَإِنَّـــكَ عَاقِـــــرُ"

لو كان ضرّاباً على وزن "فعّال" مثل الغفّار لنحر هذه الإبل للمُعدَمين الزاد وغيرهم. فصار الغفور تعلّقاً خاصّاً تميّز به عن الغفّار.

(**التخلّق**) : والتخلّق به على حدّ التحقّق؛ فالتحقّق علمه والتخلّق اكتساب أثره.

[٣٤] الاسم العظيم

التعلّق : افتقارك إليه سبحانه في أن تكون عظيماً عنده لا عند الكون إلاّ أن تكون مبلّغاً عن الله أمراً، فيجب أن تقابَل بالاحترام وتثبت عظمتك في قلوب السامعين ليُتلقَّى أمر الله بالحرمة، فتكون في هذا الطلب والافتقار إليه فيه ساعياً في تعظيم الحقّ عند الكون، لا في تعظيم نفسك.

التحقّق : العظمة على الإطلاق لا تكون إلاّ لمن استحقّ اسم الألوهيّة، وما سوى هذا فتعظيم إضافيّ وهو التخلّق.

(**التخلّق**) : العظمة حال يقوم بنفس المعظِّم، لا بنفس المعظَّم، وقد يكون المعظَّم بتلك المنزلة وقد لا يكون. قال أمير المؤمنين هارون الرشيد من هذا الباب :

مَلَكَ الثَلاَثُ الآنِسَاتُ عِنَانِي ... وَحَلَلْنَ مِنْ قَلْبِي بِكُلِّ مَكَانِ

مَا لِي تُطَاوِعُنِي البَرِيَّةُ كُلُّهَـــا ... وَأُطِيعُهُنَّ وَهُنَّ فِي عِـــصْيَانِي

مَا ذَاكَ إلاَّ أَنَّ سُلْطَانَ الْهَوَى ... وَبِهِ قَوَيْنَ أَعَزُّ مِنْ سُـــلْطَانِي

[٣٣] الاسم الحليم

التعلّق: افتقارك إليه سبحانه في إمضاء الهمّة والتمكّن والاقتدار من فعلها حيث توجّهت.

التحقّق: ترك المؤاخذة بالذلّة عند وقوعها خاصّةً مع التمكّن والاقتدار.

(**التخلّق**): وهكذا هي في التخلّق.

[٣٢] الاسم الخبير

التعلّق : افتقارك إليه سبحانه في أن يطلعك على ما في علمه فيك قبل كونك.

التحقّق : ﴿ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَاْ أَخْبَارَكُمْ [30] ﴾، ﴿ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا [31] ﴾، فهو (سبحانه) يعلم بأنّه سيكون كذا، ثمّ وقع الاختبار فظهر ما كان قد تعلّق به العلم لمن قام به ذلك الابتلاء، فتعلّق به العلم بأنّه كائن لا بأنّه سيكون في حال كونه، فيُسمَّى من هذا التعلّق خبيراً.

التخلّق : ليس للعبد اختبار في كون من الأكوان إلاّ أن يقوم بذلك الكون دعوًى، فحينئذ قد تعيّن للعبد اختباره من حيث دعواه. فالعلم الذي يحصل له عقيب هذا الاختبار يُسمَّى به خبيراً، ﴿ عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ وَتَعْلَمَ ٱلْكَٰذِبِينَ [32] ﴾ وهذا من العلم الخفيّ بالنسبة إلينا لا بالنسبة إلى الله تعالى، وقد ورد النهي عن المخابرة.

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[30] (محمد : 31)
[31] (الملك : 2)
[32] (التوبة : 43)

[٣١] الاسم اللطيف

التعلّق: افتقارك إليه سبحانه في أن يطلعك على خفيّ أفضاله لتشكر ومكره لتحذر.

التحقّق: اللطيف هو الخفيّ في ذاته عن أن يُدرَك، وفي فعله عن أن يُشهَد؛ وإيصاله المرافق من حيث لا يُشعَر بها.

التخلّق: أن يُقام العبد في ذكر النفس وعبادة السرّ عن نفسه فكيف عن غيره، وإيصال المصالح إلى أربابها عن غير معرفة منهم بأنّه موصلها إليهم، حسّاً ومعنًى وخلقاً وحقّاً. وإذا فعل ذلك فقد تخلّق، وينتج له هذا التخلّق الوقوف على الأسرار الإلهيّة وخفايا أحكامه في خلقه، ويندرج تحت هذا الاسم الرحمن الرحيم وما في ضمنهما.

[٣٠] الاسم العدل

التعلّق : افتقارك إليه في تحصيله وتعيين محالّ تصريفه.

التحقّق : العدل الميل إلى الحقّ الحُكميّ والحِكَميّ كما أنّ الجور الميل عنهما، وكلاهما ميل. فلهذا لا يكون إلاّ ميلاً خاصّاً، وهو إعطاء كلّ ذي حقّ حقّه بعد وجود الطلب من المستحقّ لحقّه، إمّا بالطلب بالنطق وإمّا بالحال وإما بحصول شرطه إن كان له شرط من زمان أو مكان أو حال.

التخلّق : (هو) أن تميل إلى الحقّ على ما ذكرناه، ولكن بالحقّ لا بنفسك، فكما أنّك تطلب من الحقّ العدل في حكمه عليك كذلك يطلب منك العدل في حكمك عليه بما تطلبه منه على حدّ ما شرعه لك؛ ثمّ تمضي في العالم هذه الصفة على هذا النحو، فمن كان بهذه المثابة فقد تخلّق باسمه العدل.

[٢٩] الاسم الحكم

التعلّق : افتقارك إليه ليوفّقك على سرّ القدر وتحكّمه في الخلائق.

التحقّق : الحكم ذو الحكم والقضاء والقدر على الإطلاق. فالقضاء سبق الحكم أزلاً، والقدر تعيين الوقت، والحكم إظهار القضاء في المقضيّ وفي المقضيّ به حالة وجوده في زمان تقديره عن سابقة قضائه.

التخلّق : إذا وُفّقت للأسباب الموصّلة إلى تحصيل هذا الاسم بتمشية الحكم الصحيح المشروع في ذاتك بينك وبين نفسك وفي غيرك وحكمت للحقّ على نفسك وحكمت للعالم على نفسك أيضاً و لم تحكم لنفسك على أحد، حينئذ يكون جنى ثمرتك تحصيل هذا الاسم في ذاتك، فيصير الاسم وصفه وهو الذي استوهبه في التعلّق، فتحكم في الأشياء بحكم الله بمشاهدة قضاء الله في أوان تقدير الله، كلّ ذلك عن معاينة وتحقيق؛ فإن نُصبت حَكَماً يوماً ما من قوله تعالى ﴿ فَٱبۡعَثُواْ حَكَمٗا مِّنۡ أَهۡلِهِۦ [29] ﴾، فلتعلم أنّ الله تعالى قد ابتلاكَ بأن أنزلك في خلقه منـــزلته. وهذا الاسم هو الذي أعطى المجعولين خلفاء في الأرض ابتلاءً وتكريماً : فابتلاؤه لمن لم يحكم بما ذكرناه في التخلّق، وإكرامه لمن أشهده الحقّ تعالى من نفسه ما ذكرناه، فهو الحكم سبحانه. ويتعلّق بهذا الاسم أيضاً ترتيب الحكمة وهي بالاسم الحكيم أظهر، فلنتركها إلى الاسم الحكيم.

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[29] (النساء : 35)

[٢٧–٢٨] الاسم السميع البصير

التعلّق: افتقارك إليه في نفوذ هاتين القوّتين إطلاقاً من غير تقييد.

التحقّق: السميع المطلق (هو) المدرك كلّ مسموع حيث كان؛ والبصير (المطلق هو) المدرك كلّ مُبصَر حيث كان لا على حدّ معلوم من قرب وبعد ووجود وعدم.

التخلّق: أن يُقام العبد في اكتساب نفوذ هاتين القوّتين على الإطلاق، من غير تقييد ولا تحديد، بأن يسمع ما أُمِر أن يسمع فيه ومنه وأن يبصر لما أُمِر أن يبصر فيه وإليه، ندباً ووجوباً. فإذا تحقّق بهذه النعوت أحبّه الله تعالى، وإذا أحبّه الله كان سمعه وبصره، كما ورد في الصحيح. فمن أبصر بحقّ وسمع بحقّ لم يخف عليه مسموع ولا مبصر.

[٢٥–٢٦] الاسم المعزّ المذلّ

التعلّق: افتقارك إليه في إقامة جاه من استند إليك وإذلال من تكبّر على الله لا عليك.

التحقّق: المعزّ مفيد العزّ لمن استند إليه، وإن كان ذليلاً؛ والمذلّ ملبس الذلّ من تعاظم عليه، وإن كان عزيزاً.

التخلّق: إذا حمى العبد نفسه بهمّته، لا بسبب ظاهر، كان عزيزا؛ وإذا عُظّم غيره من أجله، بصرف خاطره إليه وهمّته حتّى يلبسه عزّاً، يعظّمه من أجله ذلك المحترم له، كان معزّاً. والمذلّ على هذا المجرى، فإن أثّر فيه فليس بمعزّ ويستأنف أحكام هذه الصفة. ولا بدّ في جميع هذه التخلّقات من الميزان المشروع، ومهما اختلّ فليس هو مقصود أهل طريق الله في التخلّق بالأسماء.

[٢٣-٢٤] الاسم الخافض الرافع

التعلّق : افتقارك إليه في التوفيق في إقامة الوزن لك وعليك في العالم وبينك وبين الحقّ.

التحقّق : الخافض الرافع يخفض للسعداء موازينهم بثقلها إلى أسفل ليرفعهم في درجاتهم إلى عليّين، الرافع موازين الأشقياء بالخفّة إلى أعلى ليخفضهم في سجّين إلى ﴿أَسْفَلَ سَٰفِلِينَ [28]﴾، فهو الخافض الرافع أولياءه، والخافض الرافع أعداءه. فكلّ مخفوض في العالم دنيا وآخرةً وحسّاً ومعنًى فبخفضه، وكلّ مرفوع في العالم دنيا وآخرةً وحسّاً ومعنًى فبرفعه.

التخلّق : إذا خفض العبد من خفضه الله، وإن كان مرفوعاً عظيم السلطان عليّ الشأن ماضي الكلمة، فهو الخافض تخلّقاً. وإذا رفع العبد من رفعه الله، وإن كان مخفوضاً حقيراً مهاناً في عشيرته غير منظور إليه، فهو الرافع تخلّقاً. فإنّه يحتاج إلى كشف يعلم به الرفيع عند الله تعالى والوضيع، ينتج له التخلّق ذلك الكشف ؛ فليس كلّ من أثّر الرفعة في العالم أو ضدّها يكون متخلّقاً.

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[28] (التين : 5)

[٢٢] الاسم الباسط

التعلّق : افتقارك إليه في أن يجري على يديك ما فيه أفراح العباد بما لا تنتهك فيه حرمةً مشروعةً.

التحقّق : البسط لا يكون إلاّ في مقبوض بخلاف القبض فإنّه قد يكون عن بسط وعن لا بسط. فالباسط، الذي هو الحقّ، يعمّ نفعه بما تقتضيه ذوات المبسوط عليهم ويخصّ بما تقتضيه سعادة بعض العباد. وقد يكون في البسط العامّ مكر خفيّ. فهذه أحوال مختلفة : بحال منها ﴿ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ [25] ﴾، وبحال منها ﴿ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ [26] ﴾، وبحال منها ﴿ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا [27] ﴾، وقوله صلّى الله عليه وسلّم : "أغيث كغيث الكفّار".

التخلّق : "لا تمنعوا الحكمة أهلها فتظلموهم". البسط العامّ الذي به يكون العبد باسطاً لا يصحّ للحدود المشروعة، وإن كان له أن يمكر بالأعداء في الله ببسط يكون فيه هلاكهم، ولكن فيه ما فيه، ولكن يكون باسطاً عامّاً في مقام الحقيقة والتوحيد وصنعة الإرشاد والدعاء إلى الله تعالى فيدعو الخلق إليه من باب الرغبة لكلّ جنس بما يليق به، وهذا متصوّر وقد أقمنا فيه وتخلّقنا به ورأينا له بركةً، فهذا هو الباسط تخلّقاً.

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[25] (الشورى : 27)
[26] (العنكبوت : 62)
[27] (آل عمران : 178)

[٢١] الاسم القابض

التعلّق : افتقارك إليه في حسن الأدب فيما تقبضه منه من العطايا والمواهب حسّاً ومعنًى، وافتقارك إليه أيضاً فيما تقبضه للغير ممّا أنت مستخلف فيه على الحدّ المشروع.

التحقّق : قال الله تعالي : ﴿ وَأَقْرَضُواْ ٱللَّهَ قَرْضًا حَسَنًا [23] ﴾، فيقبضه منك ليعود به عليك مضاعفاً، و"قرضاً حسناً" موضع تعلّم الأدب، "الإحسان أن تعبد الله كأنّك تراه". فهو المعطي والآخذ، "الصدقة تقع بيد الرحمن" ومن هذا الباب : ﴿ ثُمَّ قَبَضْنَهُ إِلَيْنَا قَبْضًا يَسِيرًا [24] ﴾ في الظلّ الممتدّ. ووجه آخر في التحقّق، وهو الذي يقبض أي يطوي ما لا يريد نشره عموماً في الأرواح والأجساد.

التخلّق : حظّ العبد من هذا الاسم أن يكون قابضاً ما يعطيه الله من يده، لا من يد غيره، إذ لا ملك لغير الله ولا معطي إلاّ الله تعالى. ثمّ إنّ العبد إذا تخلّق بهذا الاسم يقبض بكلامه قلوب من شاء من خلق الله تعالى إلى جناب الحقّ من بسطها في الأكوان والأغيار عموماً أيضاً حسّاً ومعنًى.

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[23] (الحديد : 18)
[24] (الفرقان : 46)

[٢٠] الاسم العليم

التعلّق: افتقارك إلى تعيين ما يصحّ أن تكون به متخلّقاً من هذا الاسم.

التحقّق: العليم بنية مبالغة، وهو التعلّق بحقائق الأمور على ما هي عليه، وجوداً وعدماً ونفياً وإثباتاً، على جهة الإحاطة بها حقيقةً لا على التناهي فيكون جهلاً.

التخلّق: هو ما يقع للعبد بحكم الكسب من العلوم التي تكون عن الاستنباط خاصّةً من غير أن يعلمه غيره، وإن كانت مستفادةً من نظره ولكن نظره راجع إلى ذاته، فبهذا يصحّ التخلّق بهذا الاسم، إذ علم الله لا يكون له مستفاداً من الغير ومن طريق الخلق، ما فُطر عليه من العلوم فما استفادها من الغير.

[١٩] الاسم الفتّاح

التعلّق: افتقارك إليه أن يهبك المفاتيح على اختلاف صنوفها ويعطيك الإذن باستعمالها.

التحقّق: السبب الموجب لإظهار ما كان خلف هذه المغاليق على مراتبها لأعين الناظرين على مراتبها حسّاً ومعنًى.

التخلّق: بعدما تحصل للعبد هذه المفاتيح من أيّ اسم كان، الوهّاب والكريم والجوّاد وأخواته من الأسماء، إن يفتح بها مشكلات الأمور المعنويّة الإلهيّة والروحانيّة والطبيعيّة المتعلّقة بالأغراض وغير الأغراض لأعين البصائر والأبصار على قدر حاجة المفتوح له، فمن حصل له هذا المقام فهو الفتّاح لا الفاتح.

[١٨] الاسم الرزّاق

التعلّق: افتقارك إليه في قيامك في العالَم به ليحتاجوا إليك في بقاء ذواتهم.

التحقّق: هو الذي يوصل إلى كلّ موجود سواه ما به بقاؤه، وهو الذي يُسمَّى رزقه سواء كان من غذاء الأرواح أو الأشباح.

التخلّق: إذا أثَّر كلام العبد في قلب السامع بما تعطيه سعادته وأعطاه ممّا في يده ممّا هو مستخلف فيه، فاستعمله ذاك المعطى له في نفسه لبقاء بنيته وكثر هذا منه، فقد تخلّق بهذا الاسم.

[١٧] الاسم الوهّاب

التعلّق: افتقارك إليه في رفع الأغراض في نفس الأعمال.

التحقّق: هو المعطي لينعم، معرَّى عن جميع المقاصد المتعلّقة بالعطاء من المعطي، وهذا يُتصوَّر حقّاً وخلقاً.

التخلّق: يتصوّر هذا المقام من العبد، فإذا قام به سُمّي وهّاباً وهو الذي تكثر هباته على هذا الحدّ، لا لعوض ولا لغرض.

[١٦] الاسم القهّار

التعلّق: افتقارك إليه في النصرة والتأييد.

التحقّق: هذا الاسم في مقابلة ما خلق الله في خلقه من الدعاوى في الربوبيّة.

التخلّق: لمّا كلّف العبد ردع شهواته وأعدائه بالاستيلاء عليهم، فردعهم وأسرهم وظهر عليهم صحّ له نصيب من هذا الاسم، وهو الذي يكثر منه القهر في مقابلة المنازعين.

[١٥] الاسم الغفّار

التعلّق: افتقارك إليه في ستر يحفظك من شقاوة الأبد.

التحقّق: هو بالنظر إلى إيجاد الخلق ما سترهم به عن أن تفني مهجهم وأعيانهم سبحات وجهه، ثمّ أنزِل إلى كلّ ستر يمنع وجوده من ضرر.

التخلّق: كمثله، وأن تستر من غيرك ما تحبّ أن يُستَر منك، وأن تستر نفسك من المخالفة بستر الموافقة ظاهراً وباطناً، وأن تستر مقامك في الموطن الذي لا تعطي الحقيقة كشفه، وهذا التخلّق يُحتاج إليه في الدار الآخرة في وقت التجلّي في صورة الإنكار، وأنت تعرفه ويلزمك الأدب أن تستره في ذلك الموطن ولا تنبّه عليه حتّى توافق الحقّ فيما أراده.

[١٤] الاسم المصوّر

التعلّق : افتقارك إليه في تصوّر المعاني التي إذا قامت بك أنزلتك عليه.

التحقّق : هو الموجد الأعراض، وهي الرتبة الثالثة من التقدير وإيجاد الأعيان، أعني الجواهر، ولهذا جاءت في القرآن على الترتيب ﴿ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُ[22]﴾.

التخلّق : هو معلوم في العبد بالضرورة فلم يبق إلاّ أن يُنبَّه على إيجاد صور مخصوصة تكون فيها سعادته، وهي صور العبادات والمعارف التي كُلّف فعلها.

[22] (الحشر : 24)

[١٣] الاسم البارئ

التعلّق : افتقارك إليه كافتقارك إلى "الخالق" الذي هو بمعنى "الموجد"، وافتقارك إليه أيضاً كافتقارك إلى "السلام"، فهو جامع.

التحقّق : مثل (تحقّق) "الخالق" بمعنى "الموجد"، وقد يكون أيضاً الذي لم يرجع إليه من خلقه الخلق وصف لم يكن عليه، ولذلك "الخالق البارئ" أي السالم ممّا ذكرناه. فإنّ العادة جرت في المخلوقين أنّ من اخترع شيئًا لم يُسبَق إليه في غاية الإبداع والإتقان يجد في نفسه أثراً لذلك من فرح وابتهاج، والحقّ بريّ من ذلك وبارئ.

التخلّق : دخل عمر بن الخطّاب على أبي بكر الصدّيق رضي الله عنهما وأبو بكر مريض. قال : كيف أصبحت ؟ فقال : باريّاً إن شاء الله تعالى. أراد سالماً من المرض, فتخلّق العبد من هذا الاسم أن يكون باريّاً من أن تؤثّر فيه الأكوان والأغيار، بل هو المؤثّر فيها لتحقّقه بربّه.

[١٢] الاسم الخالق

التعلّق: افتقارك إليه في الإصابة في التقدير؛ وافتقارك إليه أيضاً في المعونة على إيجاد ما كُلّفت من الأعمال.

التحقّق: الخالق مقدّر الأشياء قبل إيجاد أعيانها ثمّ موجد أعيانها في الرتبة الثانية من تقديرها، فهذا معنى الخالق.

التخلّق: بعد سؤال ما ذكرناه في التعلّق يعطيه الله تعالى العلم بتقدير الأشياء فيخترعها في نفسه أحسن اختراع على أبدع نظام، ثمّ يظهر أعيانها على يده إيجاداً، فيكون مقدّراً موجداً لما قدّره؛ ولو لم يكن كذلك لبطلت حقيقة التكليف ولبطل قوله تعالى: ﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ[21]﴾ وكلّ عمل أضيف للخلق فعله لولا ما علم الله أنّ ثمّ نسبةً للعبد في الإيجاد لما أثبت له ذلك ولا أضافه إليه، والله أصدق القائلين، وأيسرها أن يخلق الله تعالى الفعل للعبد عند إرادته ذلك الفعل.

[21] (فصلت: 46)

[١١] الاسم المتكبّر

التعلّق : افتقارك لهذا الاسم أن ينيلك هذه المرتبة من حيث أنّها حقيقة لك، مجاز عنده.

التحقّق : ليس كبرياؤه عن تفعّل وإنّما لّما كان ينزل إلينا في ألطافه الخفيّة، مثل فرحه بتوبة عبده وما أشبه ذلك، ثمّ ظهر عندك بعد هذا في ﴿ فَعَّالٌ لِّمَا يُرِيدُ [18] ﴾، وفي ﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ [19] ﴾ صار عندك متكبّراً عن مشاهدة هذا المشهد.

التخلّق : اكتساب الكبرياء هو التكبّر، والاكتساب لا يكون إلاّ للعبد فهو أولى بهذا، ﴿ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ [20] ﴾، فوصف العبد به. وحظّ المتخلّق السعيد منه أن يتكبّر في عبوديّته التي هي محلّ الآثار عن أن يؤثّر فيه كون أصلاً، فهو متكبّر عنها لا عليها ؛ فبعَنْ يكون محموداً إلاّ أن يكون مشروعاً، وبعَلَى يكون مذموماً إلاّ أن يكون مشروعاً، مع سلامة الباطن ولا بدّ.

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[18] (هود : 107)
[19] (الشورى : 11)
[20] (غافر : 35)

[١٠] الاسم الجبّار

التعلّق : افتقارك إليه في تحصيل الأمر المؤثّر في انقياد الأمر إليك من جوارحك وباطنك وكلّ من تعلّقت إرادتك بحمله على ما يريد.

التحقّق : الجبّار من "جبرته" لا من "أجبرته"، فإنّ "فعّال" لا يأتي من "أفعلت" في لسان العرب إلاّ حرفاً واحداً وهو "درّاك" من "أدرك".

والجبّار هو الذي يجبر ما سواه على ما يريد إمضاءه فيه أو منه ولا يقف شيء لإجباره.

التخلّق : الفعل بالهمّة، ﴿ فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى [16] ﴾ ، ﴿ ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا [17] ﴾ .

[16] (المائدة : 110)
[17] (البقرة : 260)

[٩] الاسم العزيز

التعلّق : افتقارك إلى أن يكون الحقّ سمعك وبصرك فإنّ هذا المقام جامع للمنع والغلبة وهما مدلولان لهذا الاسم.

التحقّق : ﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ [12] ﴾، على زيادة الكاف أو فرض المثل.

التخلّق : ﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ [13] ﴾، ﴿ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً [14] ﴾، ﴿ لِمَا خَلَقْتُ بِيَدَىَّ [15] ﴾، "إنّ الله خلق آدم على صورته" والكاف للصفة، ووقع التنزيه فنفى المثل عن المثل. فالمثليّة لغويّة لا عقليّة لأنَّ القرآن نزل بلسان العرب. فهذا حظّ العبد من هذا الاسم.

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[12] (الشورى : 12)
[13] (الشورى : 12)
[14] (البقرة : 30)
[15] (السد : 75)

[٨] الاسم المهيمن

التعلّق: افتقارك إليه أن يجعلك من أمّة محمّد صلّى الله عليه وسلّم المصدّقين به.

التحقّق: المهيمنيّة (هي) الشهادة على الأشياء ومهيمناً عليها فلذلك يندرج فيه الحفيظ والرقيب إذا أراد بالشهود الحفظ ومراعاة الحركات والسكنات.

التخلّق: ﴿لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ [11]﴾ وهو كلّ مصوّت فإنَّ النَوْس (هو) الصوت وبه سُمّي الناس على ما قيل؛ وأتمّ من هذا أن تكون شاهداً على من هو شاهد عليك بأن ترقب أفعاله في العالم فتقف على مواضع حِكَمه.

[11] (البقرة: 143)

[٧] الاسم المؤمن

التعلّق : افتقارك إليه في أن يعطيك التصديق بما جاء عنه وتكون مصدّقاً فإنّ معناه المصدّق ؛ وافتقارك أيضا أن يعطيك قوّةً بها يحصل الأمان في كلّ نفس من جهتك على حسب ما يليق من العِرض والمال والدم.

التحقّق : المؤمن هو الذي يصدّق أنبياءه فيما ادّعوه من التبليغ عنه بالمعجزة على الطريق الخاصّ إذا قامت مقام صدق رسوليّ فهو مصدّق، وهو الذي يعطي الأمان أيضًا في نفس من شاء من عباده، وبهذه النسبة يكون للعبد.

التخلّق : إذا صدّق العبد كلّ خبر في العالم فهو مؤمن ﴿ وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ [9] ﴾ فعمّ تصديقه ؛ وإذا أمنت النفوس فيما يمكن أن تتأذّى منه في حقّه أو في حقّ غيره فقد أعطى الأمان في نفوسهم فهو مؤمن أيضًا ﴿ إِنَّ ٱلَّذِينَ يُؤۡذُونَ ٱللَّهَ وَرَسُولَهُۥ [10] ﴾.

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[9] (الصافات : 96)
[10] (الأحزاب : 57)

[٦] الاسم السلام

التعلّق: افتقارك إلى هذا الاسم بسلامة ذاتك من وقوع ما يلحقك بالعيب، وإن وقع فمن بقائه واستحكامه.

التحقّق: السلام (هو) البراءة من كلّ ما يستحيل عليه.

التخلّق: الفرق بين هذا الاسم والقدّوس (هو) أنّ التنزيه في حقّ العبد إنّما وقع بعد حصول ما ينبغي أن يتقدّس عنه، والسلام قد يكون بهذه المثابة وقد يكون ابتداءً يسلّمه من قيام العيب به.

فالثاني الذي هو السلام من استمراره هو الذي ينبغي أن يكون تخلّقاً، والذي يكون ابتداءً يكون خُلقاً عنايةً إلهيّةً.

[٥] الاسم القدّوس

التعلّق : افتقارك إلى هذا الاسم في تقديس ذاتك عمّا قيل لك تنزّه عنه خُلقاً وفعلاً.

التحقّق : القدّوس هو المُنزَّه الذات عمّا لا يجوز عليه مطلقاً.

التخلّق : تنـــزيه ذاتك معنىً وحسّاً وجملةً وتفصيلاً عمّا يعطيه سفساف الأخلاق والمذامّ الشرعيّة والهمم القاصرة عن المكانة الزلفى لأجل قوله : "ما وسعني أرضي و لا سمائي و وسعني قلب عبدي".

فالقدّوس لا يكون له التعلّق الاختصاصيّ إلاّ بالمقدَّس، فقدّس ذاتك.

[٤] الاسم الملك

التعلّق: افتقارك إلى طلب التأييد من الملك الحقّ سبحانه فيما استخلفك فيه ﴿ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً [7] ﴾، "وكلّكم راعٍ".

التحقّق: الملك هو الذي ينفذ أمرُه إذا اقترنت به إرادتُه ولا يعتاص عليه شيء ممّا يريد إجراءه في ملكه، وبهذه النسبة يكون للعبد.

التخلّق: إذا كانت إرادة العبد إرادة الحقّ لا بدّ من وقوع المراد فيصحّ عليه اسم الملك، "ولا يزال العبد يتقرّب إليّ بالنوافل فأكون سمعه وبصره ويداً ومُؤيِّداً"، من افتقر إلى الله افتقر إليه كلّ شيء. حقيقة الاستخلاف قوله: ﴿ لِمَا خَلَقْتُ بِيَدَيَّ [8] ﴾ وقوله صلّى الله عليه وسلّم: "إنّ الله خلق آدم على صورته".

وقد يكون الملك بمعنى "الشديد"، فيكون على هذا وصفاً خاصًّا من الملك في الملك. قال ابن الخطيم يصف طعنةً: "مَلَكْتُ بِهَا كَفِّي فَأَنْهَرْتُ فَتْقَهَا" أي شددت.

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[7] (البقرة : 30)
[8] (السد : 75)

[٣] الاسم الرحيم

التعلّق : افتقارك إلى هذا الاسم في تحصيل الرحمة الخاصّة التي هي سعادة الأبد.

التحقّق : الذات تقتضي أن يكون في الوجود بلاء وعافية، فليس رفع المنتقم بأولى من رفع المنعم، فتفطّن.

هذا الاسم هو المتعلّق بكلّ خير ليس في طيّه ضرر وبكلّ ضرر في طيّه خير. ويمكن أن يكون له ﴿ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ [5] ﴾ فجعلها مقيّدةً بعد الإطلاق العامّ، ونسبتها للعبد على هذا الحدّ.

التخلّق : رحمة العبد بكلّ من أمره الحقّ أن يرحمه. ﴿ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ ٱللَّهِ [6] ﴾. "كان ﷺ إذا غضب لله لا يقوم لغضبه شيء"، وفي الصحيح "إنّ الله يغضب يوم القيامة (غضباً)".

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[5] (الأعراف : 156)
[6] (النور : 2)

الإيجاد، وهو قوله تعالى : ﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ [3] ﴾ فعمّ، ومن هذه الرحمة العامّة الرحمة التي تتعاطف بها الموجودات بعضها على بعض في كلّ حين وبها يرحم كلّ موجود نفسه. وقوله تعالى : ﴿ فَسَأَكْتُبُهَا [4] ﴾ يأتي في الاسم الرحيم، وهذه مسألة خلاف بيننا وبين المعتزلة. فمن التخلّق أن تكون رحمة العبد لجميع ما سوى الله من غير تمييز ولا تفريق بوجه يقتضي له العموم من غير أن تتعلّق به مذمّة شرعيّة. قال إبراهيم عليه السلام : "تعلّمتُ الكرم من ربّي" والله الموفّق للسداد.

[3] (الأعراف : 156)
[4] (الأعراف : 156)

النبيّ صلّى الله عليه وسلّم الكتاب بينه وبين المشركين كتب ﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾، قال المشركون: "ما نعرف ٱلرَّحۡمَٰنِ" وإنّما كانوا يكتبون باسمك اللّهمّ. وممّا يؤيّد إجراءه مجرى الأسماء والأعلام قوله تعالى: ﴿قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيّٗا مَّا تَدۡعُواْ فَلَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ﴾ فجعل مدلول اسم الله مدلول اسم الرحمن ولهذا قال "فَلَهُ" ولم يقل "فلهما".

ونسبة العبد من هذا الاسم في التحقّق نسبته في الاسم "الله" وقد تقدّم الكلام فيه، فتحقّق العبد من هذا الاسم الذي يفارق به الاسم الله أن يكون له اسم من طريق وجه الحقّ ممّا بينه وبين ربّه لا يطّلع عليه غير الله تعالى حتّى لو ظهر وقع الإنكار عليه كما وقع على الاسم الرحمن.

قيل لبعض العارفين: كم الأبدال؟ قال: أربعون نفساً. قيل له: لِمَ لا تقول أربعون رجلاً؟ قال: قد يكون فيهم النساء. "كلّهم ينكر بعضهم على بعض" يشير إلى هذا الاسم الخاصّ الذي بين كلّ واحد منهم وبين ربّه إذا ظهر لصاحبه، ومنه ظهور الخضر لموسى عليهما السلام بما أنكر عليه.

التخلّق: بهذا الاسم كالتخلّق بالاسم الله على السواء، وقد تقدّم في الاسم الله غير أنّ هذا الاسم لمّا كان فيه رائحة من الاشتقاق لا يجري مجرى الاسم الله الذي ليس بمشتقّ، فلهذا الاسم الرحمة العامّة، وهي رحمة

[٢] الاسم الرحمن

التعلّق: افتقارك إلى هذا الاسم في تحصيل الاسم الذي يجهله منك عالَم الخلق دون عالَم الأمر.

التحقّق: هذا الاسم يجري في الدلالة مجرى الأسماء الأعلام كاسمه الله فينعت ولا يُنعَت به. ﴿قَالُواْ وَمَا ٱلرَّحۡمَٰنُ﴾ ؟ فأنكروه، فلو كانت هذه اللفظة من كلامهم بطريق الاشتقاق ما أنكروها، ولو كانت معلومةً عندهم مثل الاسم الله ما أنكروها أيضا. قيل لهم ﴿ٱعۡبُدُواْ ٱللَّهَ﴾ فلم يقولوا "وَمَا الله" ؟ بل قالوا في حقّ الشركاء ﴿مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ [2]﴾ فلهذا أجريناه مجرى الأعلام وإن كان يطلبه الاشتقاق من الاسم "الرحمة"، فما عرفت العرب هذه اللفظة بالألف واللام ولكن قد نُقل مضافاً في "رحمن اليمامة"، فلا أدري هل كان له هذا الاسم بعد أن جاء النبيّ صلّى الله عليه وسلّم باسم الرحمن أو قبل ذلك.

فالذي يمنع وجوده بالألف واللام، فإن قيل في كتاب سليمان إلى بلقيس ﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾، قلنا: قد وقع التعريف على المعنى ولا ننكره، وكلامنا إنّما هو في لفظة الرحمن باللسان العربيّ. ولمّا كتب

[2] (الزمر : 3)

وغير العالم بنسبة خاصّة : ﴿ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡ [1]﴾ ولكن لا تُطلَق، وتكون مقصوداً للعالم بوجه. فمن حصّل هذه المراتب فقد تخلّق بالاسم الله، لا من حيث علميّته بل من حيث مفهوم ما يتّصف به مدلوله لكونه ينعت.

وكما يستحيل أن يُدعَى بهذا الاسم مطلقاً من غير تقييد بحال من الأحوال وإن لم يظهر في النطق، كذلك يستحيل أن يُقصَد التخلّق بهذا الاسم مطلقاً من غير تقييد بحال من الأحوال وإن لم يظهر في نطق القاصد، ولكن من شرط المتخلّق به معرفة حال القاصد على التعيين وإلاّ فما تخلّق به.

[1] (غافر : 10)

معرفة الأسماء الإلهيّة على طريق التعلّق والتحقّق والتخلّق

[١] الاسم الله

من رأى أنّ هذه اللفظة، لفظة الله، بمنزلة الاسم العلم واحتجّ بأنّها تنعت ولا يُنعَت بها منع من التخلّق بها إذ التخلّق اكتساب النعوت ؛ ومن رأى أنّها اسم لمجموع الصفات الإلهيّة جوّز التخلّق بها كسائر الأسماء الإلهيّة.

التعلّق بهذا الاسم افتقارك إليه من حيث الجمع ممّا يجوز أن تكون عليه على الحدّ المشروع من غير تخصيص شيء بعينه.

التحقّق بهذا الاسم معرفة ما يجب لمدلول هذا الاسم وما يستحيل وما يجوز على وجه من يقول إنّ ثمّ إمكاناً بالنظر إليه سبحانه ؛ ومن التحقّق بهذا الاسم أيضا معرفة ما يُنسَب إلينا من هذا المجموع الذي يدلّ عليه هذا الاسم على الوجه اللائق بنا.

التخلّق بهذا الاسم أن تقوم في جمعيّتك بمجموع مدلول هذا الاسم من حيث الأسماء التي لا تُعرَف ومن حيث الأسماء التي تُعرَف، فتكون في العالم مجهول النعت والوصف بوجه، وتكون مؤثّراً في العالم بأسره بوجه،

استأثر بها دون خلقه أخفى أعيانها وأظهر أحكامها في التجلّيات حيث كانت، وإليها الإشارة من الشارع بالتحوّل والتبدّل الإلهيّ في الصور في التجلّي في القيامة على ما ذكره مسلم. والناس في هذه التجلّيات على قسمين : طائفة تعرف أنّ هذه التجلّيات عن هذه الأسماء وطائفة لا تعرف.

وللعبد بأسماء الحقّ تعالى تعلّق وتحقّق وتخلّق : فالتعلّق افتقارك إليها مطلقاً من حيث ما هي دالّة على الذات ؛ والتحقّق معرفة معانيها بالنسبة إليه سبحانه وبالنسبة إليك ؛ والتخلّق أن تُنسَب إليك على ما يليق بك كما تُنسَب إليه سبحانه على ما يليق به.

فجميع أسمائه سبحانه يمكن تحقّقها والتخلّق بها إلاّ الاسم الله عند من يجريه مجرى العَلَميّة فيقول إنّه للتعلّق خاصّةً إذ كان مدلوله الذات، كما قلنا بمجموع مراتب الألوهيّة.

وأسماء الحقّ تعالى القديمة التي يذكر بها نفسه من كونه متكلّماً لا تتّصف بالاشتقاق ولا بالتقدّم ولا بالتأخّر، وهي غير مكيّفة ولا محدودة. وأمّا الأسماء التي بأيدينا التي ندعوه بها فهي على الحقيقة أسماء تلك الأسماء، وفيها يمكن الاشتقاق من أسماء المعاني لا من المعاني، وقد يُحتمَل أن تكون أسماء المعاني مشتقّةً من هذه الأسماء التي هي أسماء الأسماء ؛ وهذه الأسماء التي بأيدينا هي التي تطلب المعاني بحكم الدلالة، لا الأسماء القديمة. فمن قال إنّ الاسم غير المسمّى أراد هذه، أعني أسماء الأسماء، فإنّها ألفاظ وألقاب ؛ ومن قال إنّ الاسم هو المسمّى أراد الأسماء القديمة، إذ الوحدانيّة هناك من جميع الوجوه فلا تعداد.

[مقدمة]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قال الله تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾، فهذا دليل على أنّه سبحانه قد عينها لنا في كتابه وعلى لسان رسوله -صلّى الله عليه وسلّم-، "وهي تسعة وتسعون" كما صحّ في الخبر، ولكن ما وصلنا إلى تعيينها على الجملة من طريق صحيح. وأسماء الحقّ تعالى على قسمين: منها ما علَّمها إيّانا ومنها ما استأثر بها في علم غيبه فلم يعلمها أحد من خلقه، وقد ورد هذا في الصحيح.

والأسماء التي علَّمها إيّانا على قسمين: أسماء تجري مجرى الأعلام كاسمه الله وأسماء تجري مجرى النعوت. والأسماء التي تجري مجرى النعوت على قسمين: أسماء تدلّ على صفات تنزيه وأسماء تدلّ على صفات أفعال.

والأسماء الإلهيّة على قسمين: أسماء استأثر بها سبحانه في علمه دون خلقه وأسماء علَّمها عباده. والأسماء التي علّمها عباده قسمان: قسم تعرفه عامّة عباده وهي التي بأيدي أكثر الناس وقسم لا يعرفه إلاّ الخواصّ من عباده كالاسم الأعظم ومجموع أسماء الإحصاء وشبه ذلك وغيره.

فالأسماء التي علَّمها عباده قد أظهر الله أعيانها وأحكامها، والأسماء التي

وبعد بسم الله الرحمن الرحيم قال الله تع ولله الاسماء
الحسنى فادعوه بها فهذا دليل على انه سبحانه وضعها لسانى كتابه او على لسان
رسوله صلى الله عليه وسلم وهى تسعة وتسعون ولكن ما وصلنا الى تعيينها على
الجملة بطريق صحيح واما الحق تعالى قسمين منها ما علمها ايانا ومنها ما
استأثر بها فى علم غيبه فلم يعلمها احدا من خلقه وقد ورد هذا فى الصحيح
والاسماء الى علمنا اياها على قسمين اسماء تجرى مجرى الاعلام كاسم الله تع
واسماء تجرى مجرى النعوت والاسماء الى تجرى مجرى النعوت على قسمين
اسماء تدل على صفات التنزيه واسماء تدل على صفات الافعال والاسماء
الالهية على قسمين اسماء استأثر بها فى علم دون خلقه واسماء علمها عباده
والاسماء الى علمها عباده قسمان قسم يعرفه عامة عباده وهى الى بايدى
اكثر الناس وقسم لا يعرفه الا الخواص من عباده كالاسم الاعظم ومجموع
اسماء الاحصاء وشبه ذلك وغيره فالاسماء الى علمها عباده قد اظهر
اعيانها واحكامها والاسماء الى استأثرها دون خلقه اخفى اعيانها
واظهر احكامها فى التجليات حيث كانت والله الاستاذ من الذى ع
بالتحول والتبدل الالهى فى الصور فى التجلى فالعلم على ما ذكره مسلم والناس
فى هذه التجليات على قسمين طايفة يعرف ان هذه التجليات عن هذه الاسماء وطايفة
لا يعرف وللعبد باسماء الحق تعالى تعلق وتحقق وتخلق فالتعلق

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للشيخ الاكبر

محيي الدين ابن العربي

كِتَاب

كَشْفِ المَعْنى

عَنْ سِرِّ أَسْمَاءِ اللهِ الحُسْنى

تحقيق

الدكتور بابلو بينيتو